

THEOLOGICAL EDUCATION
IN TODAY'S
ASIA

THEOLOGICAL EDUCATION AND TRAINING
FOR WITNESS AND SERVICE

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FOR WITNESS AND SERVICE

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Edited by

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TABLE OF CONTENTS

	pages
I. INTRODUCTION	i
II. LECTURES	
A. <u>Theme Address</u>	
Theological Task Today, by Dr. A.A. Sitompul	1
B. <u>Main Themes</u>	
1) Lutheran Contributions in Asia in Ecumenical Context, by Dr. Y. Ishida	6
2) The Church prepares for the future through Theological Education, by Dr. R. McAmis	23
3) Self-Reliance in Theological Education, by Dr. Andrew K.H. Hsiao	39
4) Methodological Research in Theology, by Dr. Anza A. Lema	55
C. <u>Case Studies</u>	
1) An Experiment in Non-Formal Seminary Education in Hong Kong: The Process and some Implications, by Dr. M. Berndt	63
2) Continuing and Extension Theological Education at Gurukul, Madras, by Rev. H. Hoefer	89

III.	WORKING PAPER	
	Theological Education Today, by Dr. A.A. Sitompul	93
IV.	FINDINGS AND RECOMMENDATIONS	116
V.	PARTICIPANTS LIST	135
VI.	APPENDIX	
	The Task of Christ's New Community in Asia, by Rev. Thomas P. Batong	139

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I. INTRODUCTION

INTRODUCTION

APAS - Consultation on Theological Education (Training for Witness and Service) in Asia, was held in Manila, Philippines from October 21 to 24, 1976.

This Consultation was convened by the Lutheran World Federation: Department of Church Cooperation and Department of Studies. The Asian Church representatives present at the annual meeting of the Commission on Church Cooperation in Adelaide 1975 desired such a Consultation and the CCC approved the request.

The Consultation was attended by the Church leaders, theological educators and theological students from the Lutheran Churches in Asia. In addition, some ecumenical theological educators were invited. We also had a representative from Lutheran Theological College, Makumira, Tanzania, Rev. Mathias Mndeme, whose fellowship and contribution, representing Tanzanias' experience in theological education and Church life was very much appreciated.

The aim of the Consultation was to identify the church's theology in ecumenical context in Asia and to liberate the educational process of training from the traditional west-oriented system, in order that the church can be renewed and enabled to mature towards self-reliance and meaningful witness.

Theological education should not only be concerned with the preparation of the leadership of the church or be limited to the specialized functions of the church like pastors, but also for continuing education of both the pastors and other sections of the congregation through non-formal educational systems, equipping the whole community for witness and service. In this sense theological education is multi-functional.

In this context the Consultation discussed three new experiments of theological training : Certain new models as applied in Concordia Seminary in Hong Kong, Gurukul in Madras and extension education in the Lutheran Church in the Philippines. But in this report we have only two case-studies in written form. All of new models in theological training are still not in fixed form and they represent only a small beginning.

Their validity must be examined in different contexts and much be open to evaluation by the Church leaders, theological educators and students as well as from the members of the church and society.

The Consultation divided itself into five working groups, which were based on the four main themes of the Consultation and a case study on the new models of theological training as follows :

Group I

Title : Lutheran Contribution in Asia in Ecumenical Context
(paper presented by Dr. Y. Ishida)

Chairman : Dr. Andrew Chiu

Secretaries : Dr. F.H. Sianipar and Dr. S.P. Hebart

Group II

Title : The Church prepares for the future through Theological Education
(paper presented by Dr. R. McAmis)

Chairman : Rev. Y. Tokuzen, M. Th.

Secretary : Rev. R. Zimmermann

Group III

Title : Self-Reliance in Theological Education
(paper presented by Dr. A.K.H. Hsiao)

Chairman : Dr. W.B. Sidjabat

Secretary : Rev. R. Deutsch

Group IV

Title : Methodological Research in Theology : Search for Relevancy in Cultural Context
(paper presented by Dr. A.A. Lema)

Chairman : Rev. Gideon Chang

Secretary : Rev. M. Dorow

Group V

Title : Non-Residential and Continuing Theological Education
(papers presented by Dr. M. Berndt and Rev. H. Hoefer)

Chairman : Rev. J. Fuliga

Secretary : Rev. Luke Hoy San

During plenary sessions, each group reported on their conclusions and made valuable recommendations to the churches in Asia, the Lutheran World Federation and the Mission Boards as well which can be found in the following pages.

The Consultation was chaired by Rev. Thomas Batong, Dean, Lutheran Theological Seminary, Baguio City, Philippines and there was excellent contribution from all the 50 participants.

The host church made arrangements for the contribution in local Jesuite Seminary in Loyola Heights in the City of Manila, which was an excellent setting for the Consultation. The papers were very well prepared which set the tone for serious discussions.

We thank the hosts, the leaders and all the participants for making this Consultation very valuable for the Churches and the Seminaries in Asia today.

Dr. K. Rajaratnam
Asia Secretary
Department of Church
Cooperation

Dr. A. A. Sitompul
Office of Theological Education
and Scholarship Strategy
Department of Studies

II. LECTURES



A. Theme address :

THEOLOGICAL TASK TODAY

(A. A. Sitompul)

Introduction

What are Lutheran Contributions in Asia in ecumenical context ?

At the last Consultation on APAS, held in Singapore in October 1975, it was stated that the "purpose of APAS is to foster renewal of theological understanding in Lutheran churches in Asia and to further their witness to the Gospel in various life situations, encouraging indigenous creative theological thinking, expression and production :

- it aims at the development of both lay and clerical leadership for the churches, including indigenous theological faculties;
- it proposes to make relevant the mission and ministry of the Church in each cultural, socio-political and religious setting in Asia;
- it seeks to share Lutheran theology and traditions with other Christians to learn from them and to participate with them in ecumenical endeavour.

I. Indigenization of Theological Education

Some previously held regional consultations on theological education have made concrete proposals for the indigenization of the seminaries. Administration and personnel, as well as training and worship, have been singled out as some of the areas that could and should be indigenized as soon as possible. Indigenization and self-reliance are interlinked parallel aims in the Church and Society. Our resources of energy must be found within our respective societies, in our own cultures; we should refrain from leaning too heavily on foreign resources. (Cf. Dr. A. Hsiao's presentation) .

In order to be able to mobilize adequately our indigenous energies, we must undertake two things amongst other :

1. Train the people critically and creatively within and for the Asian context; able to equip the whole people of God. (Cf. Dr. M. Berndt's presentation) .

2. Do field research on root causes of problems relating to the life of the Church and Society at regional and national level, and compile study materials on problem areas in the educational, cultural, political and economic context (Cf. Dr. A. Lema's presentation) .

According to Kiyoko Takeda Cho, the indigenous energy has three sources :

1. The despair of the underprivileged

This is energy resulting from poverty, hunger and want, an energy moving towards justice and freedom and resisting various forms of social and political injustice. This energy triggered off by despair and want is frequently found in minority groups or amongst less privileged people in the affluent societies.

2. Indigenous cultures

The second source of indigenous energy can be found in indigenous cultures of the vast of the non-Western world, in the traditional moral or religious ethos, in philosophical ideas and traditional value concepts that guide man to understand and interpret the meaning of life. Literature (poetry, folk tales), music and folk arts also expressing the ethos of a given culture.

3. Women

The potentialities of indigenous energy and resources in women all over the world are significant and - up to now - insufficiently recognised, encouraged and used. (Cf. Kiyoko Takeda Cho, Inquiry into Indigenous Cultural Energies in "The Humanum Studies, 1969-1975", WCC, 1975, pp. 97-103) .

The challenge to the Church, especially in Asia, Africa and Latin America, is how to ensure that our Christian theology is both indigenous and universal. It is, therefore, the task of the Church, as of theological education, to deal with the question of how Christ can be incarnated in man, in all age groups, be it in Asia or any other country. Last Bossey's International Consultation on Theological Education (September 1975) stated that theological education aims at enabling the whole people of God to perceive theologically what is going on in the world and to respond relevantly in the context of the world to people's unconditioned acceptance by God on behalf of Christ. (Cf. working paper "Theological Education Today") .

II. Theology and Church

When attending meetings of the National Council of Churches or of the Christian Conference of Asia and taking a close look at the contributions of Lutheran theology in the Asian context, we become increasingly aware of a number of related open questions. It appears essential that subjects of theological education be contextual with a theology of the Church in its local societal setting. It is understandable and intelligible that the curricula of the theological training in Asia, Africa and Latin America emphasis biblical theology, pastoral theology, a theology of dialogue, (confessionals, religions, ideologies), a theology of cultural context, a political theology and a missiological theology. Theological training must deal with "Church Theology" as well as with "Scientific Theology" or "Scientific Church Theology", including "praxis-related" (interdisciplinary course) (Cf. Rev. H. Hoefer's paper).

III. Lutheran Unity - Ecumenicity

Churches of Lutheran and other denominations in Asia are minorities scattered over the regions (diaspora Church); they are facing substantial problems. A great need is felt for support and it should, therefore, be endeavoured, whenever possible, to consult and co-operate with our neighbouring Christian churches in order to find together adequate solutions to existing problems. It follows that there is an imperative need for teaching and studying "theology of the ecumenical movement" in theory and practice. The exchange of professors at seminaries and pastors in congregations should be intensified. The furtherance of laity training centres, especially in our Eastern regions, would also enhance the ecumenical impact of our endeavours (Cf. Dr. Y. Ishida's presentation).

What is Lutheran identity and unity today? The aim of the Lutheran Reformation was not to set up a separate Church with a specific confessional identity. Its concern was to restore the purity of the Gospel message for the whole of Christendom. However, history proves that the Lutheran churches, in their life as separate churches, regard themselves as maintaining convictions which they consider essential for the witness and the life of the whole of Christendom.

Lutheran identity is not only to be seen in the Lutheran confessional writings (in the catechisms, liturgies, hymn books), but also in the Church structures (form of ministry and church government), in religious practice and in the whole life action of the local church (Cf. the ecumenical experience of the Lutheran Church in India, R.D. Paul - T. Kumaresan, Church South India - Lutheran Conversations, a historical sketch, Madras (CLS), 1970).

At the recently held Consultation "Bilateral Dialogues" (Zeist, 1975), the difficulties met in reconciling confessional loyalty with ecumenical endeavour were investigated. Possible solution to this problem were discussed such as :

- a. "organic union", the merging of existing confessional differences in search of a new unity;
- b. the more realistically ecumenical "conciliar fellowship", a concept which allows for confessional diversification, although - at times - still tied to the idea that unity requires uniformity ("organic union") or "substantial agreement" (Cf. Faith and Order Commission, Accra, 1974) and
- c. "reconciled diversity", the recently most favoured alternative that stresses as being of utmost importance authentic reconciliation between the churches of distinct confessional convictions and concretely practising the idea of "reconciled diversity" in joint witness and service.

Three tensions should be discussed in Zeist's Consultation :

1. Formulation vs. non-formulation of doctrinal confessional bases.
2. Reconciled diversity vs. diversity in the process of reconciliation.
3. Political, social and scientific formative influences upon the church vs. traditional understandings of mission.

Some Questions :

1. Church, Mission and Theology

- a) Can our, "theological", "educational" methodology be applied critically and creatively to the Lutheran Asian Context, especially with respect to its traditional and modern culture in the village and in the city ?
- b) What is the specific of Lutheran Theology and Mission in Asia today (Law and gospel, Two Kingdoms Theory etc.)

- c) How can the Lutheran Church in Asia (in local, national and regional level), even as a minority church, involve itself and become integrated prophetically, missiologically and ecumenically (mutual process and acts of reconciliation) ?

2. Church, Theology and Theological Education

- a) How to mobilize and involve the lay people in the action of "all believers", through training, education and organization, etc. (the problems of the institution, organization and spiritual movement of the church; of theological education by extension to lay people and of continuing education for the ministers) .
- b) Does the present curriculum meet the needs of the local congregation at the village as well as those of the City?

3. Methodological Research

What kind of strategy - in research and study - is needed to build up responsible, mature and self-reliant churches and to avoid always possible "syncretistic" or "dependent" tendencies?

4. Self-Reliance of Theological Education

- a) How can theological education in Asia, Africa and Latin America structurally and financially be viable - independent or interdependent ?
- b) To what extent is the pattern of ministry/ordained and full-time ministers, relevant to self-reliance ?
- c) What type of co-operation will best suit the situation of interdependence that is characteristic of the local congregation, as also at regional, national and international level ?

B. Main Theme (1)

LUTHERAN CONTRIBUTIONS IN ASIA IN ECUMENICAL CONTEXT

(Yoshiro Ishida)

Introduction

1. As we participate in God's mission in today's world, we find ourselves being confronted with insurmountable issues. These issues are vast and diversified in scope and generally critical in nature. The emergence of "radical" theologies exemplified by secular theology through to theology of liberation is only indicative of the contemporary trend of world-wide complexity. The outcry for self-reliance, which even reached the extreme of an advocacy of "moratorium", is an index of the growing awareness of responsibility in this part of the world, in which there is struggling with the so-called "corrective theologies" to the conventional establishments.
2. In a bold summary, those issues which are overwhelming us may be grouped under the headings of identity, relevance, and commitment. The matter of identity has long been acknowledged as necessary for overcoming a so-called identity-crisis involving the church, its clergy and lay members. Because of the sway of radical patterns of thought, such subjects as the divinity, the crucifixion, the resurrection and the atonement of Jesus Christ have been called into question, thus threatening the crux of Christian faith. The task of the church has tended to become equated with a humanitarian movement, obscuring Christian identity itself.
3. As a reaction to this identity crisis, the ever-increasing "conservative" and "spiritualistic" movements are rendering to many people an assurance and a clear-cut definition of what Christian faith is all about. The impact of theological fundamentalism recently has not merely been maintained but has been intensified. Then question of relevance emerges, the relevance to particular contexts or situations. The mechanical application of a capsuled deposit of biblical truth has thus seriously raised the question of its relevancy to the given reality. Now the popular term, contextualization of the gospel message, has this relevancy-issue at stake. While it is easy to polarize the unchanging gospel and the changing situations in which the gospel is being proclaimed, the real task before us is the interrelation and interaction between the task and the context in which the task takes place, or between the gospel message as the text and the cultural and social setting as the context.

4. In parallel to the conservative theological current, one overused term in recent years is, therefore, "relevance", overused almost to the point that it has become a theology of relevance. Probably the subject of indigenization, so familiar to us, can be discussed and included in the theology of relevance. It is certainly significant that we make the gospel message relevant to the people and the needs of the present day. However, a modern form of synergism is creeping into our thinking here. First of all, we should not overlook the fact that the gospel itself is the incarnate truth in this world, inherently relevant to the worldly situations, and that our so-called making it relevant may be misleading if not impossible. The concept of relevance, in strict theological terms, is related to the questions we raise and the needs we have, where eventually our questions and our needs take precedence. It is exactly at this point that we should be mindful, not of relevance itself, but of faithfulness and commitment to the gospel in true discipleship to Jesus Christ. While raising questions is too important to be bypassed in our task, we should not assume, at the same time, that the gospel as the living and saving message and the real text depends only on the questions we raise and the needs we have.
5. This is the difficulty with the modern existential approach, an illustration of which is found in Paul Tillich who stated: "The answers implied in the event of revelation are meaningful only in so far as they are in correlation with questions concerning the whole of our existence, with existential questions".
(Systematic Theology, I, p. 61) .
6. In our attention to the world and to the context, we must also be mindful of the text itself, the content of the biblical message. With equal zeal if not more, we must be concerned about the basic text - the what - of God's event through Jesus Christ, to which only the Bible bears the original and authentic witness; this constitutes the central and fundamental element of Christian faith and of doing theology. Thus, our faithfulness and commitment to the text, the gospel, must precede contextualization and indigenization, in which the matter of relevance seems to dominate. In coping with those mounting issues, what emerges in the final analysis is, therefore, commitment in response to the thoroughness of God's mission.
7. This paper, in applying these findings, attempts to examine the three-dimensional issue in the Lutheran context of Asia, in the hope that discussions on the topic of Lutheran contributions in the Asian context would occur.

I. "Lutheran" Identity within the Christian Community in Asia

8. We Lutherans, by nature and in principle, cannot view a wider ecumenical community as a "counterpart" to our Lutheran community. Regardless of whether we are institutionally linked with an ecumenical body in the given area or not, we are actually within one ecumenical, catholic church. We only can take a positive stance in striving for a visible manifestation of the church una sancta. Consequently, we must regard ourselves, even our institutionalized church, as the evangelical, witnessing movement and community, within the One Church of Jesus Christ. In our day-to-day engagement in God's mission, "Christian", not "Lutheran", identity is actually challenged. Thus we find our Lutheran identity in the tension between :

1. Denominational Transplantation and Christian Mission

9. We Lutherans in Asia must acknowledge the fact that we owe our institutional origin to the Christian mission in the form of denominational expansion beginning in the 1840's. (The churches in Indonesia and some in Hong Kong as well as in Sabah, East Malaysia, are an exception to this outgrowth of the Western-based denominational church-centric missionary enterprise). Thus most of our churches have grown as "Lutheran" churches in a close bond with the "sending" (mother) Lutheran churches in the West, spiritually, personally and financially. Our past has often been oriented in the Lutheran denominational church consolidation, to the extent that we were criticized for being more interested in the overall "Lutheran" solidarity rather than in local participation in and responsibility for common witness and service in carrying out the mission of the church.
10. Such is an inevitable consequence of the century-long ruling mission strategy of plantatio ecclesiae, which has been in reality denominational church expansion, following the period of the pietistic and subsequently supra-denominational missions. Following criticism set forth during the 1950's that mission had become the propaganda of every denomination rather than the proclamation of the gospel (Cf. Martin Koehler's distinction between "propaganda" and "mission"), discussions have recently been focused on the problem of denominational "churchification" replacing that of "Christianization" of the previous decades.
11. The missiological principle behind all these developments, that is, plantatio ecclesiae, is problematic, and in fact is not the proper framework for mission of the church.

This is because of its innate paternalistic expansionism, illustrated by such labelings as "spiritual colonialism" or "imperialism", etc. The plantatio ecclesiae strategy, which results in denominational transplantation, unavoidably contains a certain paternalism, for it is presupposed by a set of criteria, dogmatic as well as ecclesiastical and structural. Therefore, when we speak of our Lutheran identity, we must do so within the tension between the issues arising from denominational transplantation and Christian mission.

2. Existence as a Particularistic Church and as a Witnessing
Community of the Evangelical Message-----

12. The first, afore-mentioned tension can be rephrased in a different way : that is an existential tension as a particularistic (Luthern) church and as a witnessing community of the evangelical message. We all agree in acknowledging the fact that the Lutheran Reformation was originally not intended to form a particular church with a specific confessional identity; it rather aimed at the recovery of the evangelical message. It was not in the Lutheran Reformer's mind that they might disengage from the united faith in the one, holy, apostolic church and from the united witness and service of the church universal; rather they aimed at the renewing of the one church of Jesus Christ with the preaching of the gospel and the administering of the sacraments, which were claimed as the sole, universal nota of the church (Cf. CA. Art. VII) . "... We have related only matters which we have considered it necessary to aduce and mention in order that it may be made very clear that we have introduced nothing, either in doctrine or in consciences, that is contrary to Holy Scripture or the universal Christian church..." (CA. , Conclusion, sec. 5) .
13. At the same time, we acknowledge, with a deep sense of regret, the unfortunate developments to the effect that Lutheran orthodoxy not long after replaced such a biblical, apostolic, confessionality with the frozen, stagnated propositional systems and forms of confession. This fossilization was thrown off for a while by Pietism and the Evangelical Awakening, with the result of promoting mission activities (Halle Mission to Tranquebar as well as the Rhenish Mission to North Sumatra and China, and also the Basel Mission to Sabah and to China) , but again a reactionary doctrinalism (neo-Lutheranism) changed the whole mission strategy into a denominational propaganda by transplanting "Lutheran" churches.

14. Certainly, the denominational church expansion boosted mission, featuring the "19th century mission" as a Great Expansion, but its inevitable competitive mission strategy resulted in enormous problems to the point that the establishing of denominational churches came to be the rule in the missionary movement, while the forming a witnessing community of the evangelical message became subservient. The latter half of the 19th century saw, therefore, the emergence of almost every Western denominational church, including the Lutheran, of course, in Asia, Africa, and Latin America.
15. We cannot reverse the whole picture of these mission developments; we find ourselves in this historical reality. What we can do and what we must do is, however, to recognize the continued necessity of appropriating the transplanted ecclesiastical form within the context of a witnessing community in the given area. This leads us to the next point :

3. Confessionalism and Confessionality

16. We Lutherans should not consider ourselves as a custodian for the Lutheran heritage but rather as the evangelical witness thrust by that Lutheran heritage. Lutheran heritage should denote that confessing is vital and must clearly be distinguished from mere confessional positions or attitudes and particularly from confessionalism, in which the particular confessions are to be viewed as confessio scripta, separating them from the Scripture and thus from the act of confessing in the contemporary situation. Confessing is an act (confessio in actu) by which the church awakens to assert its own identity with its missionary perspective, indigenous dimension, and christonomous self-understanding. Thus, the church is called to a realistic, dynamic, existential act of confessing, which has been termed "confessionality".
17. Lutheran churches are challenged to maintain this confessionality, which has in the past tended to be coagulated into confessionalism. The fact is that the outward, missionary perspective in confessionality has always been primary, as demonstrated in the ecumenical creeds and the Reformation confessions. We certainly are privileged to share our common heritage of Lutheran confession which, instead of rigidly binding us as a "doctrinal law", - it in fact results in the very opposite to a truly confessing church - drives us across the great distance which separates rigid or absolutic confessionalism from dynamic confessionality by coping with the necessary challenges of society and of the world, as the Lutheran confessions originally intended. Thus, the very Lutheran Confessions make any confessional absolutism unconfessional.

18. Because of confessional fervor and doctrinal faithfulness, the gospel message often becomes identified with certain documented propositions, articles of faith and rigid thought patterns whereas their original intent was to free people for a personal encounter with the "event" of God's saving act. Confessionality in our common heritage should occasion us in each place to confess dynamically and proclaim powerfully the good news of God's liberation of human beings through Jesus Christ.

II. "Lutheran" Relevance for Christian Witness

19. Lutheran confessionality has in itself the action of making Christian witness relevant to given situations. The Lutheran churches in the Asian context should be in a better position to be responsible in asserting themselves on dynamic confessionality, being aloof from long accumulated prejudices, disinterested in sheer theological debates, and possessing an unrestrained eagerness to advance the proclamation of the gospel.
 1. Through the "Law and Gospel" Interaction
20. While the law and gospel issue may be considered outmoded by some, we Lutherans in Asia are repeatedly reminded of the useful insight from the distinction as well as the interaction between the law and the gospel as a methodological device for Christian engagement in witness, relevant to our given situations. It was George Forell in 1964 at the Asia Lutheran Conference in Ranchi, India, who said that a contribution which the Lutheran Confessions can make to the church of God in our time would be "to remind us of the centrality of the distinction between law and gospel for the Christian Faith". (Ranchi, A Record of the Asia Lutheran Conference 1964, p. 31f). The implications from this law and gospel distinction and interaction have far more real and relevant significance to us in the midst of the social, political, and religious complexity of Asia.
21. First of all, the law and gospel distinction and interaction provide us with a realistic insight into the actuality in which we engage ourselves in mission, so real that there can hardly be room left for such a misconceived polarization between the sacred and the secular, inside and outside the church, the internal, individualized salvation of souls and the outreaching, communal processes of humanization.

If mission means for us participation in God's sending forth for the whole of the world and men and women, we then cannot claim that the realm for our mission activity is only spiritual, leaving the physical and secular realm out; we simply cannot compartmentalize our work within the spiritual realm. Often we find the distinction between the spiritual and the physical artificial. God confronts us not only through the gospel but through the order of creation or through the realm of the law. In the sphere of the law or the framework or the whole of history in which this world moves and operates, we find we can honestly share many things with everyone, all people of other faiths or even of non-religious conviction, for the purpose of maintaining peace, justice, and welfare. And coexistence and cooperation in our sharing human solidarity maintain the minimal welfare of humankind in this world.

22. To describe this in another way, we can state that all people everywhere and at all times, across geographical, ethnic and religious boundaries, are commonly under the law, and on this universal foundation of the law, Christians recognize a basis of contacting, sharing, and even cooperate with all those who join in respect for the law. Under the law there is no categorical distinction to be made between the spiritual and the physical, the Christian and the non-Christian; thus the communication of God's events through the law is of a universal, immediate, and social nature. This helps us in overcoming such a false alternative as "proclamation or development". In fact, Jesus proclaimed: "You are healed and your sins are forgiven". We must not, on the one hand, just spiritualize the healing of the sick, which is actually a physical healing and not just a spiritual remedy, nor must we materialize the forgiveness of sins, which is related to the in-depth liberation of human existence and not just a matter of getting rid of some problems.
23. Secondly, it is the biblical description that God's message is being communicated through law and gospel, both of which can best be explicated as "happening". In speaking of law, we normally refer to the law or the regulations, specifically to Moses' Ten Commandments, which certainly manifest what we mean by law. However, the law must be defined as the "principle and operation of order in the world". That is the framework in which the world operates or event the world-reality. Therefore, when we speak of the law as God's message, we are dealing with the operation of order in the world which God has created; this is exactly the way the Scriptures describe the law. It is significant to note that the Ten Commandments were given in the midst of the event of Israel's Exodus and that other laws were constituted through the covenant-events between God and the Israelites. At any rate, the issue which is at stake in the law is not what is written but what is carried. The law is a channel through which God acts.

24. Likewise, the other channel, the gospel, is also an event, rather than a set of good teachings and statements. It is remarkable to observe the recent prevailing move toward reconfirming the gospel as the "event of God's saving action". We must comprehend the gospel as God's saving action; so the gospel as such can hardly be communicated and be accepted in a propositional form. Truth is not a set of facts, but truth with the saving dynamic is God living and becoming incarnated in Jesus Christ who is made present through the Holy Spirit. The message can certainly be articulated and formulated into a set of propositions; but propositions themselves, however, neat and persuasive, just do not save people. In that sense, we simply cannot depend on a "timeless deposit of doctrine".
25. Thirdly, God's message through law and gospel, though the law and the gospel differ in their functions, is not distilled from a scenario in philosophy, but has an event-character. Such a message of God's through law and gospel cannot be transmitted mechanically, like transmitting something from one machine to another; the message must be communicated. Communication derives its original meaning from its Latin form, communico, which denotes "to impart", "to take counsel with", "to unite", "to share something with one", "to become mutual", or "to have something in common". Thus, communication is an act of "sharing". We can only communicate the message to others as "sharers" and not as "givers". It was against this background that such terms as "witness", "presence", or even "dialogue" could be conceivable along with the seemingly opposite term, "proclamation".
26. Fourthly, we immediately notice, however, that our sharing of God's events through the law differs from that through the gospel, for the law and the gospel differ in their functions, in spite of the fact that both of them originate in God and manifest the action of the same God. The communicating of God's events through the law is of a universal, immediate, and social nature, as we stated before, but in this common sharing-experience, while we are striving for the maintenance of peace, justice, and welfare, we simultaneously find that we have a mutual experience in sharing our questions and not in sharing the answer; God's event which is being communicated through the law is a guiding event, so to speak, and not a salvatory event. Being confronted by God's guiding events in which we share our questions, we are led to ask where the solution or the answer stands. In the midst of our communicating God's message through the law, we are eventually compelled to raise the ultimate question as to where we find the answer.

And this interaction is the crucial time when we are confronted with the answering event of God, who has sent His only Son, Jesus Christ, to us for reconciliation and sanctification; then, the communication of God's event through the gospel happens. This has traditionally been called "evangelism".

27. At this point, it has become clear that communicating God's event through the gospel is not possible universally, immediately, and socially, such as the case of the communicating through the law. The gospel, because of its nature, must be mediated through the life reality of Christians who can personally bear witness to the salvatory event of that gospel. It is in the reality of "forgiven sinners" that Christians participate in communicating the gospel to others.
28. It is from this living reality under law and gospel that we can proceed to state that as a part of those who struggle for humanitarian causes and social betterment, we rejoice to acknowledge the signs of God's activity in the people's unrelenting efforts and even to accept the concrete marks of the divine providence in those human rights movements around the world. Because of our joining and sharing of such a humanitarian-movement, we must move on to testify to the fact that Jesus stands in the midst of this struggle and developments as the redeemer, through whom we are liberated from sin and thus reconciled to God and to our neighbors. This redemptive dimension makes the community of Christian believers resolutely distinctive from all other "humanitarian" communities and their realities, not because of prestigious exclusivism on the part of Christians but because of our own recognition of our reluctance to accept the lordship of Christ. This itself demonstrates that salvation happens exactly at the point of the interaction between the law and the gospel.

2. Rejecting Modern Docetism

29. What we Lutherans must discern is the realistic and concrete action of God's mission by rejecting modern docetism which has emerged in sentimental universalism, failure in discovering neighbors, and in speculative theological debates.
30. The universal dimension of Christianity seems never to have been put to serious question. In general, a universalism has either been taken for granted or has ended up in a mood of sheer romanticism. To be sure, those who claim the universality of Christianity may well justify their view as biblical.

But speaking from biblical foundations also, we see a notion of particularism in the Scripture, beginning with the election of the Israelites, which narrows down to the idea of "remnant". The great question before us is, therefore, that of "universal and particular interaction" in the Scripture, which may in turn be of service in overcoming what I call "romantic universalism". What then does this mean for our doing theology today? We cannot conceive of Christianity and the Christian faith simply in a universal framework while by passing our local, particular reality. The universal dimension of Christian faith is only conceivable in its interaction with the particularity of our own reality, here and now.

31. In this "universal-particular" dynamic are we kept from falling into a pitfall of a modern docetism; are we sensitized to the biblical question of "where is your brother?" or "who is neighbor to this person?" . To take this question seriously and to discover tangibly who my brother and sister are is "one further step" yet to take place in our doing theology. This one further step is, I believe, vital, because, when we think of doing theology, we are so often dealing with the conceptions - the lofty, the noble. But such a comprehension of theology lacks an essential; it is abstract, though it may deepen academic interests. Such abstraction, in which we escape into ideals, is wanting in the trust for action and ends up only with a naive conceptualization. Such conceptualization is only tolerable when it is honest; it is, however, increasingly difficult to preserve today. We must begin examining the usage of our theological terms and the framework for our doing theologies, with the question in mind as to whether they are not being used in the absence of our neighbors to whom we are to communicate the gospel message and with whom we are to share Christian faith.

3. Via Traditioning Dynamics

32. Any attempt at doing theology is obsolete without the dynamics of tradition or, to be specific, "traditioning". Serious theologians in Asia are fully aware of this, and in fact they are, in taking advantage of their position of independence from long inherited ecclesiastical prejudices, disinterested in mere denominational survival, attempting to set tradition free from its exclusive orientation toward a past deposit of faith (paratheke), and to involve it in the dynamic process of God's oikonomia (plan of salvation), namely, to demonstrate that the history of the Christ-event calls for "traditioning". It was a Japanese theologian, Yoshitaka Kumano, who ventured to present this dynamics of traditioning over 20 year ago.

33. Church tradition is Kumano's work is of a dualistic notion. Convenient for his purpose, the Japanese language has two words for tradition; one is dento which pertains to tradition in its historical pastness, and the other is densho, which is tradition as a living witness, creating the conditions for the future. Tradition as witness becomes conserved in tradition as past history, and that tradition is faith in one legitimate and significant mode of its being; tradition as past history always retains the formative power of witness. Tradition as witness in turn expresses itself as the historical church that becomes past. It rather gives rise to tradition as witness in the contemporary situation that compels decision for the future, forming the church's life. The infinite freedom of theology and its renovativeness comes from its willingness to be dynamically bound in the service of the church.
34. Thus, we are constantly being challenged to converting or appropriating historical tradition into living witness in every age and every given situation, or else tradition will harden into voiceless forms, frozen and stagnated. Considering the duality of tradition, we have its continuity not in its conservation of the past tradition but in its witness and mission. On the other hand, if tradition were only witness, without past history, we would dwindle off into an irresponsible self-contented community.
35. With Lutheran confessionality, we should be in a position of making Christian witness relevant to our own situations in Asia.

III. "Lutheran" Commitment to Christian Mission in Asia

36. Having spoken about our identity in a three-fold tension and about the matter of relevance, we come to the point that all that really matters is our commitment to the gospel and to its proclamation in our discipleship to Jesus Christ. Both the possession of our clear identity as Lutheran Christians and the efforts of our making the proclamation of the gospel relevant to our own situations, give way, in the final analysis, to the continued and deep-felt sense of commitment to Christian mission, which can only constitute the Lutheran contribution to the entire work of the Church Universal.
1. Question of Self-Reliance
37. The Christian commitment emerges from our responsive awareness of the complete reliance on and the discipleship to Jesus Christ, in whom we live and work.

It is the moment of living in this commitment when we find our lives in such a way that : "the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and sacrificed himself for me". (Gal. 2:20, NEB) .

38. Following the much-debated advocacy of "moratorium", self-reliance has been enjoying an unchallenged ascendancy, self-reliance in mission as a whole, not to speak of financial independence. However, self-reliance is, as well formulated in the theological preamble to the paper which was produced by the Inter-departmental Task Force on Self-Reliance for Mission (CCC Agenda 1976, Exhibit B4, pp.1-2), a self-contradictory concept in strict theological terms. It initially projects a negative aspect and only as redeemed, can it be transformed into a positive instrument through which God's mission is to be carried out. More attention should be given, therefore, to the very self; the self must be distinctly defined in the framework of "Christonomous" and not of "autonomous".
39. In the past the selfhood of the church has been considered mainly in terms of the Venn-Anderson "three-self" formula : self-propagating, self-supporting, and self-governing. The order of these self-dimensions may be altered, but the undergirding self only denotes the autonomous self-understanding of the church. It is recalled then that the LWF Assembly at Hannover (1952) made a theological contribution within the framework of Article VII of the Augsburg Confession by stating that the true selfhood of the church "should rather be described as 'Christonomous'", for none is autonomous in an absolute sense and especially in applying it to the nature and work of the church.
40. Secondly, the self, in case of the Christian community, always stands, by nature, to be renewed in mission. While it is mentioned that self-reliance, like every other divine gift, "must be sought and practiced in the spirit of daily repentance and with a prayer for divine renewal through the Holy Spirit" (The Paper on the Self-Reliance for Mission, p.2), the self appears in reality to be looked upon as something to be consolidated rather than to be renewed. The church in mission is the "church on the move" (ecclesia viatorum) . The self-reliance for mission must, then, be realistically and practically qualified. If we qualify that the self is not to be relied on but to rely on something else, that is Jesus Christ, and as such not to be consolidated for itself but to be renewed for mission, we then propose inter-church participation in mission rather than self-reliance for mission.

41. Inter-church participation is to be founded on the framework of "sharing", which emphasizes local responsibility in a global dimension. Inter-church participation, being distinct from the traditional one-way flow of theological thoughts and tradition, is the symbolic act essential to the church in its global task. Inter-church participation does stress, while endorsing the widely declared "interdependence", the church participation in God's mission in sharing all available resources of every church and thus avoids the matter of power balance among the churches which may still occur in the course of their being interdependent.
42. Inter-church participation, in following up the insights provided through what has been talked of as "internationalization of mission", does not deprive, but rather activates, on a global level, the grass-roots spontaneity of the respective local congregations in the participating zeal. And finally, inter-church participation takes place insofar as the churches involved remain in their distinct "Christonomous" identity with the deeply seated commitment to the proclamation of the gospel in their respective localities.

2. The Need for Numerical Growth

43. We Lutheran in Asia are a minority group and as such we have a thrust of the "creative minority" (I hope) but also an inferior and introverted complex concerning our minority size. We recognize, however, that there is increasingly a definite need for numerical growth of the congregations, not only from pragmatic reasons but for theological and missionological reasons as well.
44. We cannot be so simplistic as to follow the lines of the Church Growth Institute by qualifying numerical growth almost as the ultimately valid criterion of church growth. Nor should we, on the other hand, accept non-growth either by rationalizing it in false theological terms or by developing a self pity-type apathy. There is a theological unbalance if we only talk of the renewal of the church in terms of "quality". Renewal is of a qualitative as well as of a quantitative nature. We must avoid such false alternatives as "quality or quantity". And as the Bangkok Conference stated, numerical growth-renewal is false, but the renewal in its fullest sense inevitably results in numerical growth (Cf. The Salvation Today, Section 3, II, A).

45. We are reminded here of Luther's understanding of the church by refering to Isaiah 55:11.
46. For God's Word "shall not return empty", but must have at least a fourth or fraction of the field. And even if there were no other sign than this alone, it would still suffice to prove that a Christian, holy people must exist there, for God's Word cannot be without God's people, and conversely, God's people cannot be without God's Word. . . ("On the Councils and the Church", Luther's Works, American Edition, Vol. 41, p. 150) .
47. To consider church growth in numerical terms has been known as "prosthetics" in missiology. The term originates in prostithenai, signifying the adding of people to the church of Christ, and the unpopularity of this prosthetics has seemed to attribute the "adding" to human capability, thus justifying mission as a great human venture and undertaking. However, as this term, prostithenai, is used in Acts 2 and 11, God is the subject that adds; that is, the growing picture of God's mission. "And there were added into them in that day about three thousand souls". (2:41) "And the Lord added to the church daily such as should be saved". (2:47) "Much people was added into the Lord". (11:24) .
48. It is evidently significant to note that the "adding" is exclusively an operation of "God's arithmetic". (Hans-Reudi Weber) . Then, it means on our part the total commitment to this God in mission who adds the people, The missionary task for us is certainly " to grow in grace" rather than "to grow in number", and to be concerned with "sacrifice" rather than with "statistics". This does not excuse us, however, in our ignoring the growth of the "Kingdom of God" expanding like mustard-seed "which grows bigger than any garden-plant and becomes a tree, big enough for the birds to come and roost among its branches". (Matt. 13:31-32, NEB) .

3. Pneumatological Initiative

49. "The First and the Third World" categorization must now give way to Christians' responsible initiative in mission-engagement under the guidance of the Holy Spirit. The term, designating countries of Asia, Africa, and Latin America as the "Third World", has been widely used for some years now.

The very phrase "The Third World", has a political connotation as a distinction from the First World, presumably the North Atlantic community and also in distinction from the Second World, generally considered as the USSR and the Eastern European socialist states. And the rest of the world, recently with the exception of my country, Japan, was then categorized together as the Third World, made up largely of "non-White" peoples who have been under the influence and domination of the North Atlantic ever since the discovery journeys of Christopher Columbus and of Vasco de Gama, both towards the end of the 15th century.

50. The "Third World" has certainly common characteristics: overpopulation, poverty, and illiteracy. Economically, it is the world which is increasingly outpaced by the First and the Second Worlds. As far as the history of Christianity goes, the Third World had been the sphere of the giant missionary expansion, particularly of the 19th century.
51. While I see some positive significance of such a "Third World" designation in bringing out the current dynamics of various world-wide movements including that of Christianity, I am personally reluctant to use this terminology. In fact, the Lutheran World Federation officially declared the abandonment of the term from its public statements and official documentation. The purpose of my bringing out this issue here is only to point out some theologically debatable aspects in the usage of the term, Third World, which is the question of categorization, a challenge from those parts of our world to our doing theology.
52. In a generalization, the movement of Christianity and subsequently its theological undertakings have taken place, for the most part, in the framework of "categorization"; categorizing the person and the people, the region and the country, and the world, even our own church, usually into a dichotomy of Christian and non-Christian, haves and have-nots, givers and takers, or sending and receiving, orthodox and heresy, and making easy categorical statements. Their dynamics have normally been drawn out of the disparity emerging from this dichotomy. Such a working frame of reference, though occasionally criticized as, e. g. a "theology of glory", has prevailed to the extent of becoming a triumphal conquering theology, or to use Koyama's term, "a crusade theology" instead of "theology of the cross".
53. Another aspect of this question of "categorization" concerns what I call "supra-favoritism" of the First World toward the "Third World". We live in an age when the voices of the "Third World"

draw immediate attention and their actions acquire favorable reaction from the First World, to the degree that it appears to be a compensation for the past century-long predominance of the West.

54. It is not too early for the people of the "Third World", however, to note that it is becoming an ecumenical jargon to claim that whatever comes out of the Third World has a priority, and also to be sensitive to the possible role reversal in which their voices are now replacing the former colonial ones. Such a supra-favoritism is not only in the ecumenical scene but also in our theological undertakings. This type of favoritism is as much mistaken as colonialism, in that both again place us in the duality of the "categorization" and thus both separate us from our assuming a serious, responsible, self-awareness in theological tasks, by losing the Christian integrity in their alertness, perception, and maturity in the guidance of the Holy Spirit, which are essential marks of any theological attempts.
55. By this pneumatological initiative, rather than taking advantage of such a categorization, we Lutherans in Asia are not always to be the concern of others but rather to be concerned for others.

Summary

56. What contributions can we make as the Lutherans in Asia?
57. The very idea of "contribution" leads me to contemplate on two sections of the New Testament. One is the episode which we read in Acts 3: 1-10).
- 58) Once, when Peter and John were going to the Temple for the prayers at the ninth hour, it happened that there was a man being carried past. He was a cripple from birth; and they used to put him down every day near the Temple entrance called the Beautiful Gate so that he could beg from the people going in. When this man saw Peter and John on their way into the Temple he begged from them. Both Peter and John looked straight at him and said, "Look at us". He turned to them expectantly, hoping to get something from them, but Peter said, "I have neither silver nor gold, but I will give you what I have; in the name of Jesus Christ the Nazarene, walk!"

Peter then took him by the hand and helped him to stand up. Instantly his feet and ankles became firm, he jumped up, stood, and began to walk, and he went with them into the Temple, praising God, and they recognized him as the man who used to sit begging at the Beautiful Gate of the Temple. They were all astonished and unable to explain what had happened to him.
(The Jerusalem Bible)

59. The other is the firm determination of St. Paul, who declared :

60. I would say more : I count everything sheer loss, because all is far outweighed by the gain of knowing Christ Jesus my Lord, for whose sake I did in fact lose everything. I count it so much garbage, for the sake of gaining Christ and finding myself incorporate in him, with no righteousness of my own, no legal rectitude, but the righteousness which comes from faith in Christ, given by God in response to faith. All I care for is to know Christ, to experience the power of his resurrection, and to share his sufferings, in growing conformity with his death, if only I may finally arrive at the resurrection from the dead. (Philippians 3 : 8-11, NEB) .

C. Main Theme (2)

THE CHURCH PREPARES FOR THE FUTURE
THROUGH THEOLOGICAL EDUCATION

(Robert McAmis)

Introduction

" I am not a theologian, but..." is a common remark of both clergy and lay people. Yet, in a sense, every Christian is a theologian. Every Christian is engaged in theology, "the study of God", in order to learn and do the will of God in his daily life. That is why it is important for everyone of us to recognize that we are theologians, we cannot use this term only for seminary professors or authors of books on theology. I am enrolled in "God's school" for my entire ministry. I am involved in the "study of God". I must continue to immerse myself in His Word and apply it to His World and His people. This is the task of theological education in which each of us remains a student and a participant.

In the following material, we will be discussing primarily formal aspects of theological education; the role of seminaries, etc. Emphasis will be given to what is happening in theological education in the underdeveloped areas of the world, with special attention to the Asian scene. This is the part of the world in which my own theological education has been centered for the past twenty-one years.

I. Contextualizing Theological Education

One word that we hear over and over again in theological education in the '70's is the word "context" with its derivative, "contextualizing". The Theological Education Fund (TEF) which is concerned primarily with theological education in the underdeveloped areas of the world adopted the theme "Ministry in Context" for the program of its Third Mandate (1970-77). Studies of TEF to elaborate this theme have been Learning in Context and Viability in Context.

This term "context" draws together many concerns including the relationship between church and seminary. There has been much emphasis in recent years on the needs to rethink and renew the program of theological education in the seminaries to coincide with the needs of the church. There needs to be a healthy tension between the churches and the seminaries. This requires an ongoing, constructive dialogue with constant communication, if theological education is to bridge the gap between the academic and the practical, between the professional clergy "elite" and the world in which the laity live and work. (Ministry in Context, 65-66) .

Context also includes an emphasis on innovation. Innovation is needed in seminaries in all parts of the world in order to be more responsive to the many drastic changes in the church and in the world. Such innovation must combine elements of the past with the needs of the future. The future which is promised and hoped for is rooted in the creative and redemptive acts of God in the past. Innovation must speak to each situation in which the church finds itself. It is a continuing task of trying to apply the Word of God to the present context. This involves risk - risk of losing contact with the past. The even greater risk it to do nothing and lose contact with the people living in the present. (Learning in Context, v-vi).

Dr. James Berquist who has served as a Lutheran missionary and seminary professor in India declares :

The renewal of theological education and the reshaping of the structures of ministry is a single process : attempts to change the one without the other leads consistently to frustration.
(Berquist, v) .

Before going any further, perhaps this would be the place to better define contextualization. The Third Mandate of TEF offers this definition :

1. It means all that is in the familiar term "indigenization" and yet seeks to press forward... Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology and the struggle for human justice.
2. A careful distinction must be made between authentic and false forms of contextualization. False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is always prophetic, arising always out of genuine encounter between God's Word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment. It is a dynamic, not a static process. It recognize the continually challenging nature of every human situation and of the possibility for change, thus opening the way for the future.

3. Finally, contextualization, while it stresses local and situational concerns, draws its basic power from the Gospel which is for all people. Thus contextualization contributes ultimately to the solidarity of all people in obedience to a common Lord. (Ministry in Context, 20) .

Contextualization then is applied not only to theological education, although it starts there, but is evident in mission, ministry, methods and structure of the whole church today and tomorrow.

James Burtness of Luther Seminary in St. Paul points out that we have always stressed the need for understanding any given Biblical text in the light of its context. In this way the meaning of the text becomes clear regarding the situation of the people for whom it was written. This refers to the meaning there and then. The additional task of contextualization requires all the critical tools that are available for the additional responsibility of applying this same text to its present context - here and now.

One of the tasks of the seminaries is to equip the student to deal with a text in its Biblical context and to apply it to its present context in life. In this way the church and the seminary can cooperate in the difficult task of re-contextualizing itself. Burtness explains :

That is, the church's task will always be so to invade the historical context of the biblical text and to grasp the present context of God's redemptive activity in Christ, that the text becomes again appropriately contextualized and the Gospel heard and responded to. (Learning in Context, 9-10).

This means that the first part of the task is the same wherever we may be - learning what the text said there and then, but the second part of our task is determined by the situation in which we are to apply it in the present context here and now. Here we need all the help we can get. The church and seminary need each other in the ever changing task of contextualization.

We begin to see that "contextualization" is loaded with meaning and action. It says far more than the "relevant" emphasis of the 60's and the popularity of "indigenous" of the 50's. Perhaps, there is nothing new in the term "contextualization" after all. It is just another way of saying the old Latin phrase, "Theologicum est habitus practicus", Theology and theological education must be practical or it is nothing.

It is the application of God's Word of judgment and grace, Law and Gospel, repentance and the remission of sins. It is in Christ. It is the continuing application of God's Word to the world.

It has been declared that "The secret of the renewal of the church is the renewal of the clergy". If this is true, then we are in bad shape indeed. If this is true, then the renewal of theological education must receive top priority in all parts of the world. Renewal, like reformation begins with me. That is why we often need to pray "Create in me a clean heart, O God, and renew a right Spirit within me".

II. Theological Education In Underdeveloped Nations

In October 1964, an "All-Asia Conference on Theological Training" was held in the Philippines under the sponsorship of the Board for Missions (BFM) of the Lutheran Church-Missouri Synod (LC-MS). In spite of the title "All-Asia", this conference included only those churches and missions in Asia related to LC-MS, plus representatives of the LC-MS from the U. S. I was asked to give the "keynote" paper on "The Objective of Theological Education in Asia". I would like to share some portions of this paper with you to introduce this section on Theological Education in Underdeveloped Nations :

The greatest need of churches established in former mission fields is a well-trained national ministry and appropriate Christian literature in the language of the people. This is the consensus of books, reports and articles written since World War II describing the "younger churches" in the developing nations of the world. It seems logical to expect that a good supply of well-prepared Christian literature would largely depend upon a good supply of well-trained national pastors. Therefore, we can all agree that the greatest need of Lutheran churches in Asia today is for an adequately-trained national ministry. The same situation prevails in Africa, Latin America and the islands of the Pacific.

The foreign seminaries have been called "Step-child Seminaries" as the result of findings in the book Seminary Survey in 1960.

This book describes the neglect and inadequacies of theological institutions in Africa, Asia and Latin America by Protestants, Roman Catholics and Orthodox. It points out how several large denominations pass impressive resolutions on the importance of overseas theological training programs and then invest only six per cent of their mission budget in these training programs. This neglect has not only been in poor provisions for faculty, buildings and equipment, but also in the consideration of objectives and curriculum which results in inadequately-trained ministry in the developing areas of the world.

The Objective of theological education is to produce theologians. This is obvious. It is taken for granted. Yet, because it is obvious, because it is taken for granted, it needs to be repeated again and again. The objective of theological education is to produce theologians.

A. Theological Education must be theological

Again, we are laboring with the obvious, but the purpose is to counteract the tendency to require theological education to serve all the practical needs because of the multiplication of problems of the church in the modern world. Some expect the seminary to train men to meet such endless demands and problems... It is impossible to expect the theological training program to fulfill all of these demands without leaving its foundation of theological courses.

This means that all the courses offered at the seminary will be theocentric. The curriculum will be built around the classical core of the four theological disciplines - exegetical, systematic, historical and practical theology. Attention will be given to the original biblical languages to introduce the student to the very best source of theology. Quod non est biblicum, non est theologicum. The student will be taught that God's Word does God's work. The entire course of study will be Christocentric emphasizing the Word made flesh as the only hope of the world's salvation. This theological emphasis will be reflected in every class that is offered at the seminary. Theological education must be theological.

B. Theological Education Must Be Culturally Oriented

This does not imply that there is a special Asian Gospel or Korean Gospel or Chinese Gospel. It means that the Gospel must be presented and applied to man in whatever situation he lives. It means practically the same thing as saying, "Theological education must be relevant". There are two extremes here, young students must not be led to think that if they can only make theology culturally relevant that all people will immediately accept it. No matter how culturally, linguistically or anthropologically oriented the presentation of the Gospel may be, the preaching of the cross will always be a skandalon and foolishness to natural man. In other words, cultural relevance will not remove all the obstacles to the Gospel. On the other hand the student must be made aware that theology is being presented to him with many Western accents which do not speak clearly to the thought world of Oriental man. Cultural relevance will remove some of the obstacles to the Gospel.

In attempting to make theological education culturally oriented in Asia it must be remembered that 75-80% of Asian people live in rural areas. This factor is often overlooked by the casual visitor who has a lasting impression from such cities as Bombay, Djakarta, Hong Kong, Manila or Tokyo. There is the danger that the student can become not only too Westernized, he may also become too urbanized, since most seminaries are located in urban areas. The educational, sociological, and cultural patterns in the area where graduates are to serve must be kept in mind if the training program is to be culturally oriented.

A vital part of the culture of Asia is found in the various religions here. We can learn a valuable lesson from Hinduism, Islam and Buddhism because these religions not only influence a part of the adherent's life, they are a way of life. There is no compartmentalization of life into the sacred and the secular. Every phase of life and conduct is determined by the religious community. This is the way Christianity is meant to be, a way of life lived in Christ and for Christ.

C. Theological Education Must Be Confessionally Oriented

Is this contradictory to the statement that "Theological education must be culturally oriented"? How can the Lutheran Confessions which grew out of Sixteenth Century German culture have any possible bearing on Asian culture in the Twentieth Century? It is true that in certain areas the Confessions will be more relevant than in others.

In the Philipphines which has a religious situation with some similarities to Sixteenth Century Germany, they will certainly find a greater application than in South India or New Guinea. However, if our quia subscription to the Confessions means anything to us and if our theology is truly Scriptural, we will want to share the theological insights of the Confession with Asian theological students.

True, the Bible must serve as the source of theology in East and West. The Old Testament must not be overlooked. It becomes especially meaningful in the rural Orient where the world view is strikingly similar to that of the Old Testament. The student must become familiar with the theological concepts of the Bible at first hand. This theology must be set forth in a meaningful way in the particular cultural, religious and linguistic background.

D. Theological Education Must Be Practical

In saying that theological education must be theological and cannot deal with every type of practical problem which the pastor will face, we did not mean to say that theological education is not practical. Theologicum is habitus practicus. Theology has the most practical aim of all areas of learning, for the aim of theology is true faith, a godly life on earth and eternal life in heaven. Theology helps people to understand the real and final purpose of life. Nothing could be more practical. Theology is not an intellectual hobby, but it results in applying the teachings of Scripture to the lives of people.

E. Theological Education Must Be Personal

The key to a good theological training program rests with the faculty. The key to the personal, devotional life of the student body also depends upon the personal and devotional life of the faculty. Therefore this aspect of the training program should receive primary emphasis.

The personal life and relationship of student with student or student with faculty will have its effect for good or ill during the entire future ministry of the graduate. Here is one aspect of the training program which transcends all cultural barriers as men from East and West meet on the same ground as brothers in Christ.

The student should be taught the value of his daily, individual use of Holy Scripture so that he will not only consider this as a textbook for classes. He should be led in a rich and full prayer life.

The worship life of students and faculty should be the center of campus life. The value of oratio and meditation should be clearly presented as a means of overcoming tentatio in student life and in his later ministry.

F. Theological Education Must Be Creative

A theologian is not a parrot. He does not merely repeat what he has learned from the past. A theologian must learn to think. He must think critically and creatively. He must learn that reason is not the master, but rather the servant who lives in perfect obedience to God's Word and God's will.

The student must be taught to think for himself and to develop good study habits during his training which he will continue to practice the rest of his ministry. He must learn that there is no such thing as a finished theologian, but rather that the purpose of his training is to provide him with the tools and methods to continue as a student of theology during his entire life (All Asia Conference 21-35).

Although the foregoing material on theological education in Asia was written a dozen years ago, I feel it still speaks to the scene in Asia and other parts of the world today, including the West.

We now take a look at other views of the needs of theological education in the underdeveloped areas of the world today. The Third Mandate of TEF states that the determinant goal of its work is that the Gospel be expressed and ministry undertaken in response to :

- a) the widespread crisis of faith
- b) the issues of social justice and human development
- c) the dialectic between local culture and religious situations and a universal technological civilization

For most of the developing nations the basic crisis in theological education can be traced to the dominance of inherited patterns imported from the West. There is a struggle for a more authentic response to the Gospel in each specific area. Thus radical changes are needed in the approach to theological education to meet new situations and needs in developing nations. The inherited pattern of theological education does not allow developing countries to fulfill their mission, develop their theology to suit local needs, to present subject matter in keeping with indigenous educational principles. Structurally, the traditional seminary seems to insulate students from those they are to serve. (Ministry in Context, 17-19).

The 1938 meeting of the International Missionary Council pronounced the judgment that "Theological training is the weakest link in the missionary movement". Dr. Herbert Zorn, a 25-year Lutheran, missionary veteran of India concludes that, despite massive infusions of money and manpower, the situation has not improved much in almost forty years. Lutherans have generally been exempt for this criticism because of emphasis placed on quality theological education. The Lutheran weakness is that the type of theological education offered was generally more suited to Europe and the U. S. than to Asia, African and Latin America. (Zorn, CTM, 266) .

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When other seminaries have "improved" the quality it has also been more adopted to the West than to the developing nations. This is one of the findings of Zorn's two and one-half year study on seminaries in the developing nations. This is basically " A study of the financial viability of theological education in the Third World. Seedbed or Sheltered Garden ?

Theological Education in developing nations is still 70% dependent on the West for financial support and 30% dependent for manpower. It is a transplant from the West. Zorn compares the seminary to a seedbed and asks whether the young plant can survive on its own or will it need perpetual, expensive, protective care from the West? At the present stage, there are more questions than answers regarding viability of seminaries in developing areas. (Viability in Context, i-x) .

Christianity in the developing nations has been strongly influenced by the West. This influence remains strong through subsidy and theological education. This is a detriment since theological education needs to be related to the political, economic, socio-cultural and ecclesiastical setting of its own immediate context. If theological education is to equip the saints, it needs the interest, support and involvement of all the people of God. It is impossible to achieve this in Western thought patterns in non-Western settings.

Due to the inherited patterns of seminary training, the inherited forms of ministry are proving to be increasingly inadequate and prohibitively expensive in the face of social, political and economic facts of life in the developing areas of the world. The typical pattern has been a full-time, paid, ordained ministry produced by seminary training. In many places this pattern is alien to the culture and unable to meet opportunities and responsibility of mission. (Berquist, 8) .

Self-supporting, self-governing and self-propagating churches were the goal of early missionary development. The general consensus was that national leaders must be adequately trained to reach this goal. The type of training was usually the Western theological pattern. In addition, in a departure from the West, large numbers of unordained catechists and teachers were trained and paid to be helpers of the missionaries were replaced by ordained national pastors who became administrators while the catechists and teachers did most of the work of preaching, teaching and pastoral care. This placed the national pastors in the role of the "elite", generally removed from the life of the members. This pattern is still followed, especially in India. It is followed today in the Lutheran Church in Papua, New Guinea. (Berquist, 18 ff) .

It is one thing to suggest changes to break a traditional pattern. It is another thing to implement these changes. The national pastors have learned the "tradition" very well. They consider any attempt to alter the situation, a threat to their positions of leadership. It is not only Rome which changes slowly.

Solutions to the problems of theological education in the under-developed nations seem to be analogous to the economic problem of these same areas. The problem has no easy solution. Indeed, the problem appears to be growing greater as the gap between rich nations and poor nations is growing greater. The solutions must come from the churches themselves, not from outside, but from within the various areas. More and more the churches are becoming aware of the problem and this is an encouraging sign. Some suggestions have been proposed as possible solutions. In the following section we will consider an alternative which has been found useful in some parts of the developing world.

III. Theological Education by Extension (TEE)

Theological education by extension was developed to fill a specific need in Guatemala in 1962. Churches in rural areas were growing faster than the Presbyterian seminary could supply pastors to serve these churches.

A way was found to bring the seminary to prospective students in the rural areas instead of expecting the students to attend a residential seminary. This was the beginning of TEE. Like the tremendous earthquake that hit Guatemala recently, TEE has caused an earthquake in theological education throughout the developing nations. Its shock waves are reaching out to new areas in all parts of the world.

TEE has been especially popular among the so-called "conservative evangelical" churches, but more recently it has been adopted and adapted by some of the so-called "ecumenical" churches as an alternative to the resident seminary program. (Ministry in Context, 34-35) .

One proponent of TEE states, "Theological Education by Extension (TEE) is the most important innovation in theological education in this century" (Theological Education, Summer 1974, 225). As a result he claims that the traditional concept of ministry is being called into question, and is being examined from a more biblical, pragmatic viewpoint.

In TEE the seminary program is brought to the student in his own home area. The student continues his work and does not have to be subsidized as in the usual resident seminary. He serves the church in his local area while he is taking the courses. The usual pattern is for the student to do self-study four to five hours each week for each course. He then meets together with other students for two hours once a week with the teacher who is usually a local pastor. Since the student supports himself during his course of study, the idea of self-support on completion of study is a natural development .

Some advantages of TEE are that training is combined with practical experience. In this way learning takes place in the context of daily life. More students, including females, can be enrolled in some, if not all, TEE courses. In this way the entire laity becomes more informed and involved in ministry.

The rapid expansion and wide acceptance of TEE throughout the developing nations shows a deep dissatisfaction with the traditional seminary structure. TEE is one example of the worldwide search for new patterns of formal and non-formal theological education. TEE lends itself readily to the emphasis on contextualization. As we will describe later, TEE is easily adaptable to the emphasis on conscientization in liberation theology. (Theological Education, Summer 1974, 235-238) .

Not everyone is ready to close all resident seminaries and jump on the TEE bandwagon. Following are some questions which have been raised about TEE.

1. TEE is considered to be one alternative to the resident seminary that can be useful in some situations. It is still too new to judge its full capacities, but it is doubtful if it can replace resident seminary training.
2. Can TEE establish a useful close relation between student and teacher if they meet only once a week?
3. Can TEE offer adequately guided practical work?
4. Can TEE substitute for scholarly training provided by adequate libraries?
5. Can TEE take the place of close interaction and friendship with fellow students?
6. Is TEE adaptable to all situations?
7. Does TEE actually cost less? So far TEE has been dependent on expatriate missionaries. This is a hidden cost. What about cost of preparation of PIM courses which require much time and effort to which is added the cost of production?
8. Does the PIM method tend to over-simplify or "brain-wash" the student, keeping the student from doing his own thinking?
9. Does TEE provide opportunity for the Word of God to confront the student in his own situation?
10. Will TEE produce "second-class" pastors compared to the "elite" who go through the resident seminary?
11. Why has TEE proved to be so popular among conservatives? Is it because it readily lends itself to conservative ideology and pedagogy which understands the Gospel as propositional truth? (Ministry in Context, 37-40) .

One critic denounces TEE as "a device for extending missionary control over churches of the Third World". He views TEE as a pre-packaged theology, made in California, and exported as a product of American efficiency.

He believes that the conservatives who prepare the PIM materials are anti-Communist, anti-Rome, anti-WCC. They are said to be in favor of development while strongly opposed to revolution. "This control gives the conservative missionary the perfect tool for re-producing carbon copies of their mentality on a grand scale". (Ministry in Context, 40-41) .

This criticism may be too severe, but it serves to balance the extreme enthusiasm for TEE. TEE does seem to have a future in helping solve some of the problems of theological education in some developing nations.

Peter Wagner describes how the church needs to be aware of revolutionary ideas in education such as TEE and the ideas of Ivan Illich and Paulo Freire. The church can adopt the new ideas in a way that could result in humanizing of theological education. This would provide more opportunity of "in-service" rather than "pre-service" training. Seminary program would be student-centered rather than institution-centered. TEE can be used in this humanizing process to provide method of theological education in the U.S. which would give many dedicated laymen opportunity for better leadership training. This brings us back to where we started with the need for contextualizing theological education. (Theological Education Summer 1974, 266-274) .

IV. The Future of Theological Education

"The education of ministers and others in church work has been described as an exercise in futurology". (Lutheran World, V. 22, No. 4, 279) . This means that what the church will be like in the year 2000 will depend on the theological education that is being offered today. Whether we view theological education from East or West, North or South, we can see some common trends which will affect the future of theological education.

1. Theological education will be more responsive
 - (a) to the needs of the local church.
 - (b) to the needs of the community, applying Word to world.
 - (c) to equipping of laity for involvement.
2. Theological education will develop new structures
 - (a) in resident seminaries.
 - (b) in extension programs.
 - (c) in ecumenical cooperation.

3. Theological education will develop new methods

- (a) Complement classroom with practical experience.
- (b) Programmed instruction materials with electronic media.
- (c) Practical courses for local congregations.

Ivan Illich in describing "The Shape of the Future Ministry" predicts :

An adult layman ordained to the ministry, will preside over the "normal" Christian community of the future. The ministry will be an exercise of leisure rather than a job . . . a self-supporting dentist, factory worker, professor rather than a church-employed scribe or functionary will preside over the meeting. The minister will be a man mature in Christian wisdom through his life-long participation in an intimate liturgy, rather than a seminary graduate formed professionally through "theological" formulae. (Theological Education, Summer 1974, 262-263).

This practice of ordaining layman will become more accepted and used in the future. The Lutheran Church in the Philippines has already established the "Office of Deacon" for this purpose. The deacon is ordained and serves in a local congregation without salary. He preaches and administers the Sacraments under the supervision of a seminary-trained pastor. This has proved to be a way to fill the gap in a shortage of pastors and to provide opportunity for the layman to use his gifts more fully in the service of the congregation. The future will provide more opportunities for this type in all churches - Roman Catholic, Orthodox, Lutheran and Protestant.

What more can be said of the future of theological education? Surely theological education has a future as long as the Church is faithful in "teaching them to observe all things". The future of theological education is exciting. The future is now!

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Main Theme (3)

SELF-RELIANCE IN THEOLOGICAL EDUCATION

(Andrew K. H. Hsiao)

Introduction

Between 1971 and 1975 the Department of Studies of the Lutheran World Federation sponsored a total of ten national, regional as well as international theological education consultations. Most of these consultations were held in third-world countries. Even though each consultation had its special emphasis, concern or theme, one issue namely the question of self-reliance, kept coming up in most of the discussions. It both troubled and challenged the participants.

Up to the 1960's, during which time theological education in many of the third-world churches -- particularly confessional churches -- had largely been an enterprise of the mission agencies, self-reliance was never a problem. Budgets were met by mission funds, faculty posts were filled by missionaries, and educational policies and programs were copied from those in the west. All that the local churches had to do was to accept the graduates when they had completed their training. But as mission support to theological education has in recent years been decreasing, either because of the lack of mission funds, or the pressure of nationalism in the third world, or due to a change of mission policy and strategy, or for other reasons, self-reliance has increasingly become a concern to theological educators. They are caught in a dilemma : on one side they are convinced that theological education is indispensable to the life and work of the church, on the other side they know they cannot operate the theological education programs in their present form with their own limited resources. The question they are asking is : Is there any way by which the younger churches can properly carry on their theological education task without continuing to depend on mission funds?

To be sure there are no easy or ready answers to this question. Then too since the need in each church and the situation in each place varies greatly from that in other places, it is not realistic to expect that one uniform solution applicable to all churches can eventually be found. However, there is one thing that each church can and should do. That is for each church and seminary to take time to study carefully, evaluate thoroughly and plan realistically their own theological education programs in the light of their own situation.

The gathering together of information of this kind and the sharing of the same among the younger churches may hopefully bring about some general guidelines which may assist them to find ways toward self-reliance in the theological education.

This paper is in part an example of the kind of effort just described. Moreover it tries to answer certain questions as well as to raise questions from the Chinese context. The presentation is divided into three parts : First, a survey of financial independence in a number of selected Chinese theological schools; second, a report on the struggle toward self-reliance on the part of one such institution -- the Lutheran Theological Seminary in Hongkong; and third, some practical suggestions and recommendations which may well have relevance to younger churches in general.

A Survey on Financial Independence in Chinese Seminaries

A. The Survey

In September, 1975, at the Lutheran World Federation sponsored International Consultation on Theological Education held in Geneva, this speaker had the privilege of presenting a paper on "Ecumenical Cooperation and Financial Independence in Theological Education". This paper was based on the case studies of eleven Chinese theological institutions in Hongkong. Though these 11 schools are only part of the 15 theological schools in Hongkong and 58 Chinese seminaries in the whole of southeast Asia, they are rather representative in a number of ways, including their financial situations, of the Chinese schools. Only one of the 11 is interdenominational, six can be classified as denominational, and the remaining four may be called non-denominational.

Although Dr. Herbert M. Zorn's study in "Viability and Context" was consulted in regard to the survey on the financial status of the schools, no set questions were asked nor exact figures sought. Since the main purpose of the study was not to make a detailed analysis of their financial situation but rather to get a general picture of it, only rough figures or percentages were asked for during the personal interviews held with the heads of the various seminaries.

B. The Findings

Some of the findings that are especially relevant to the present study are listed below.

1. All the schools are small : Full time students numbered from 0 to 60, with an average of 25. Eight schools reported a much larger number of part-time students enrolled in evening or extra-mural courses. The average number of full time teachers is five, making for a 1:5 full time faculty - full time student ratio. Approximately 30% of all the full time teachers are expatriates.
2. No school has a complete budget: Although each school has a budget, none of them gives a comprehensive or full picture of the financial situation. For instance, 10 of the 11 schools do not include in their budgets the salaries for expatriate teachers and staff, or salaries paid by the church or organizations other than the seminaries themselves. Most schools do not include scholarship funds. A few schools even omitted maintenance expenses for their buildings on the grounds that these expenses were borne by their supporting churches. This is one of the reasons that the reported annual expenses vary greatly -- from US\$ 16,000 to \$ 100,000.
3. All schools are concerned about self-reliance: Evidence indicated that none of the 11 schools under study relied totally on mission subsidy at the time the survey was made. All but one received support from Chinese Christians in Hongkong or abroad in amounts from 2% to 100% of their budget. Five schools charged tuition fees. Three schools have either established an endowment fund or have made use of unused church-owned buildings for income purposes. Eight of the 11 schools received mission funds to cover 20% to 80% of the budget during the 1974-75 school year. Three schools indicated they had no mission support at all.

C. The Dilemma

A deeper analysis of the information gathered by the survey shows that Chinese theological institutions are caught in various dilemmas in relation to their efforts to achieve self-reliance. The two listed below may be said to have special relevance to most, if not all, theological schools in the younger churches.

Dilemma No. 1 - Financial Independence versus Educational Excellence

If financial independence or self-reliance refers to a situation in which a seminary can exist without depending on mission subsidy, then the Chinese churches can be said to have already come a long way.

As mentioned above, three of the eleven schools received no mission funds at budget, one each received 35% and 40%, and only four received 50% or more. Most of those who received funds from mission bodies indicated that in the event a financial moratorium was imposed on them, they were confident that they could still survive, although they might have to make radical changes in their programs and style of operating due to radical cuts in their income. As the head of one prominent seminary put it : "We still receive mission subsidy, but we do not depend on it".

However, none of the mission supported schools are in favor of a financial moratorium, at least not for the time being. Their major concern, as this speaker understands it, is not for the survival of the schools, but rather the quality of their educational programs. This concern is partially substantiated by the fact that five of the schools receiving no mission subsidy at all or receiving relatively limited mission support, are schools with comparatively low academic standards. They all operate on a B. Th. or diploma level -- that is, four years of study following high school graduation. With their annual budgets of US\$ 30,000 or less, it is simply impossible, after paying their faculty salaries, to expand their libraries or other facilities to meet the requirements of the programs and the needs of the church. In one of these seminaries there were less than 2,000 books in the library, and most of them were devotional books; in another, the students were crowded together in dormitory rooms with triple-decker beds; in still another, there were only two full time persons who served both as administrators and teachers. All these schools can for a fact be proud that they are already almost or completely self-reliant in regard to mission subsidy. However, as the president of one of these schools frankly confessed: "The fact is that we are barely alive".

This situation poses some serious questions : What is self-reliance in theological education? Is it synonymous with being free from mission subsidy? What should be the main concern in theological education? -- a seminary's existence and survival within the resources of the local church or educational programs that will meet the need of the church? What should be the priority in a seminary's program -- its financial independence or its educational excellence? If survival and freedom from mission subsidy is the answer, then the problem of self-reliance on the part of Chinese seminaries has already been solved or will be in the matter of a **short time**. But if, however, the answer is in meeting the needs of the church and the quality of theological education, then the solution to the problem of financial independence is not yet clearly in sight.

Dilemma No. 2 - Financial Dependence versus Church Involvement

Five of the 11 schools mentioned above operate on a B. D. level, that is, three years of study beyond a B. A. or two years beyond a B. Th. One of the five schools in this group, was only partially included in the survey since it did not officially open until after the completion of the study. The other four B. D. level seminaries also offer courses leading to a M. Th. degree in cooperation with international graduate schools. These seminaries are, as a whole, schools with higher academic standards, stronger faculties, larger libraries and more ample facilities. Unavoidably these schools also have larger annual budgets, ranging from US\$ 60,000 to \$ 100,000, that is, twice or six times as large as some of the schools said to be on a lower level. One of the contrasts between the higher and lower standard schools is that the former are more financially dependent than the latter, with 50% or more of their income being supplied by mission funds. Contributions from local churches related to these schools are comparatively small, with the exception of one church whose contributions covered 40% of the 1974/75 budget of the seminary it sponsored.

This situation also raises some serious questions. It is clear that the large, continuing mission support is chiefly responsible for enabling these schools to offer a stronger program and to achieve a higher academic standard. But it is equally clear that it is mainly because of the ongoing and generous mission support that the local churches are not giving greater financial support to their seminaries. What should be the main concern of seminary educators -- church involvement or educational excellence? If their main concern is the former, should the seminaries then reject mission support at the risk of losing educational quality? If it is the latter, should the theological schools be content with continuing dependence on mission subsidy at the cost of active involvement by the churches? Is there any effective and realistic way in which both concerns can be met?

The Experience of One Seminary in Striving Toward Self-reliance

A. General Background

The Lutheran Theological Seminary (LTS), now located in Hongkong, had its beginning in central China 63 years ago. Established at Shekow, Hupeh, in 1913 by four Lutheran Missions from Scandinavia and the United States, it served as the leadership training center of the Lutheran Church in China until the end of 1948 when it had to be moved to Hongkong due to the disturbed political situation in China.

As a Chinese seminary with a rather long history and a strong Lutheran tradition, LTS is usually recognized as a school with a comparatively high academic standard. In the 1950's LTS maintained a full time faculty of 12 teachers, mostly expatriates, and a full time student body of around 40, more than 40% of whom had a college education. Today, though the size of both the full time faculty and the full time student body has been cut in half, the seminary is still one of the four theological schools in Hongkong that offers a program on the B. D. level and also offers courses leading to the M. Th. degree, as a member of the South East Asia Graduate School of Theology (SEAGST).

At the end of September this year, LTS, along with several other schools was visited by the Accreditation Team of the Association of Theological Schools in South East Asia (ATSSEA). The result of the examination by the ATSSEA visitation team has been most encouraging to LTS. Not only were the three "notations" that LTS had received during the team's previous visit in 1972 all removed, including the one indicating the seminary's over reliance upon mission subsidy, but no new notations of any kind were recommended. LTS thus has become the first and only seminary among the three dozen ATSSEA-related schools to be free of any notations. Although this fact does not suggest that LTS is perfect, it does indicate that it is one of the better balanced and better developed seminaries in southeast Asia today.

B. The Present Struggle

The small success already achieved has not weakened nor will it weaken LTS's effort to move forward in all aspects of its work, particularly in seeking to achieve self-reliance. As a matter of fact, in terms of financial resources, LTS is probably one of the typical illustrations of what might be called "mission-spoiled" institutions. Up to the turn of this decade, the seminary had been fully supported by various mission bodies, both financially and personnel-wise through its long history. It would seem that the related mission leaders never seriously gave a thought to bringing the seminary to its own feet. Nor had the present sponsoring church, the Evangelical Lutheran Church in Hongkong (ELCHK), ever been challenged to assume or share responsibility of its own theological education program.

Even though during the late 1960's discussions were occasionally held among members of the faculty on the matter of developing local resources for the seminary, no actual change in the funding of the seminary took place until 1971 when the speaker was elected president -- the first Chinese to be called to that office on a full time basis for a four-year term.

In order to speed up the achieving of self-reliance in the seminary and to strengthen the theological education program in the church, various measures such as the following were begun in 1971 or shortly after :

1. An appeal for understanding was made to the various mission bodies supporting the LTS, indicating that the time had come both to give a challenge and offer an opportunity to the local church to become more directly involved in theological education. A suggestion was then made to the mission representatives that their subsidy to LTS remain on the 1972 level without increase except in the case of an emergency. Any increase of the budget either due to inflation or expansion of the program should be met by the local church and the seminary. This suggestion was accepted and has been followed since then.
2. An appeal for understanding was made to the church leaders that the theological education program no longer be regarded as only a mission enterprise, but an integral function of the church, if the church is to grow and to accomplish its mission. A proposal was presented to and accepted by the church that beginning in 1972, besides including in its general budget a certain amount of money for theological education, a Theological Education Sunday be observed once a year in each ELCHK congregation at which time a special offering be given for the seminary.
3. An appeal for understanding was made to the LTS Alumni Association, noting that their support is a most effective and indispensable factor in the seminary's struggle for self-reliance. A proposal was made and accepted that beginning in 1971 at least one special gift be made to the seminary each year.
4. An appeal for understanding was made to the students, colleagues and members of the LTS Board, that the seminary itself must take all necessary steps in its effort to achieve self-reliance, if it is to expect full support from the churches, alumni as well as mission bodies. Various means including the following were recommended in 1971, since then at various times they have been carried out :
 - a. A cut in the number of staff personnel.
 - b. A reduction of non-essential expenditures.
 - c. A revision of the bookkeeping system.
 - d. The inclusion of salaries for missionary faculty members in the budget.

- e. The introduction of student fees for tuition, board and room.
- f. The introduction of student voluntary services.
- g. The offering of secretarial services such as typing, mimeographing and xeroxing to churches on a payment basis.
- h. The renting of unused buildings and making available school facilities to church organizations on holidays, weekends and vacation time.
- i. The strengthening of public relations by the use of catalogues, new bulletins, theological journals, music cassettes, slides, etc.
- j. A call to all staff and students to become involved in the life and work of the church as much as possible.
- k. The enlarging of the LTS Board to include both nationals and missionaries, pastors and laymen, women and youth.
- l. The observance of seminary open-days for all people, especially youth, both in the church and the community.
- m. The offering of a variety of evening courses at several study centers in Hongkong, in order to meet the various needs of the church. During the current school year, about 300 church workers and lay leaders, most of them young people, are expected to be enrolled in the LTS extra-mural classes.

Since some of the actions and activities mentioned above were new to the people in the church, the initial response was a mixture of enthusiasm and indifference, respect and scepticism. Only about US\$ 2,000 was raised in 1971. But the figure doubled in 1972. In 1973, when LTS celebrated its 60th anniversary, the total income was 150% more than the previous year. In 1974, inspite of the world-wide financial recession, church contributions and other local income increased by 30%. During 1975 about 1/3 of the total budget was covered by sources other than the annual mission subsidy. Although we still have a long way to go toward self-reliance and the direct contribution from the local church is still very small, it cannot be denied that encouraging progress has been made, particularly in view of the fact that ELCHK is a small refugee church whose financial strength is limited, and also in consideration of the fact that for nearly 60 years the seminary had depended entirely on mission support.

C. The Future Direction

1. A Joint theological education project

Even though LTS is a denominational school with a rather conservative background, it has been recognized in recent years by many churchmen as the most ecumenical school in Hongkong. It is the only theological school in Hongkong that holds membership in the various theological associations based in southeast Asia, such as ATSSEA, SEAGST, ATA (Asia Theological Association) and APCTE (Association for the Promotion of Chinese Theological Education). Furthermore, it is the only school which has such close inter-seminary relations involving faculty exchange with both the so-called evangelicals and the ecumenicals. Being a kind of bridge between the two camps in theological education, LTS has often been admired by some and castigated by others. Today LTS is heavily engaged in the promotion of a joint Lutheran theological education project which is seeking to bring together four Lutheran churches in Hongkong in order to build a new and united seminary. If everything moves as scheduled, the present LTS will close down to make way for the opening of the united Lutheran theological seminary in September, 1977. Following four years of consultation, planning and negotiation, three of the four Lutheran churches, the ELCHK, the Chinese Rhenish Church-Hongkong District (CRC) and the Tsung Tsin Mission (TTM), finally signed an agreement on May 8, 1976. The fourth church, the Lutheran Church-Hong Kong Synod (LCHKS), which has participated in all the discussions during these years, may join at a later date.

The main reason for launching this joint theological education project by pooling the man-power, financial resources and facilities of four Lutheran churches in Hongkong is three-fold : first, that a real strong and relevant theological education program may be developed for the Lutheran churches; second, that a closer and more comprehensive cooperation may be promoted among the Lutheran churches; and third, that a greater Lutheran contribution might be made to the Chinese church as a whole in the development of indigenous theology and leadership training.

At the same time, it appears that nobody questions the financial implications of this joint venture. As a matter of fact, there are many who believe that this may be the most and possibly only realistic and responsible way on the part of the Chinese Lutheran churches in Hongkong to achieve self-reliance in theological education.

2. Two Guiding Principles

While actual plans for the establishing of the united Lutheran theological seminary are still far from complete, particularly in the area of finances, it may be in order to mention a few matters concerning finances that have been touched on in the discussions or have already been agreed upon.

Two of the principles that have been understood by all and which will likely guide the future financial policy of the proposed seminary are ecumenical cooperation and local responsibility. Ecumenical cooperation need not and should not be limited to mutual support and mutual sharing between churches in a given area such as the Lutheran churches in Hongkong. It may include any church, particularly a Lutheran church, in any part of the world, such as a Lutheran church in the U. S. or in Japan. This is both biblical and missiological. No church need feel embarrassed or inferior just because it has to receive assistance from a sister church; nor ought any church feel proud or superior because it is capable of giving assistance to a sister church. At a time when "interdependence" is the basis for effective global mission, it is proper and necessary that a more affluent church, wherever it may be, should share part of its financial resources with a financially less privileged church in another part of the world to help it meet its theological education needs.

Yet this principle of ecumenical cooperation should in no way deny the principle of local responsibility. The local church needs to be fully convinced that theological education is an integral and indispensable part of its life and work. Therefore the operating of a theological education program is basically its own responsibility. Wherever there is a church -- no matter how small or poor it is -- there is need for theological education. No church with a sense of responsibility should feel content to rely indefinitely on outside support for its theological education program, no matter how generous the donor church may be. Nor should a church with a real faith in God need to fear that she is too poor to have a theological education program which realistically meets her basic needs. It is the responsibility of every church, large or small, to explore all possible resources, both inside and outside of its own, to carry out a theological program which will minister to it as a servant and also lead it as a prophet.

3. Some practical plans

Guided by these two principles, the Lutheran leaders are working on what they call a "responsible and realistic finance plan" for the proposed united seminary.

First, Building and Equipment : The ELCHK and the LCHKS (provided it decides to join) will be requested to make available the buildings and equipment which now belong to their seminaries, the LTS and Concordia Theological Seminary, for the new school campus.

The other two churches, CRC and TTM, will also be requested in accordance with their respective abilities to make available to the seminary such land and facilities suitable for the establishment and future development of the school. In case new buildings and facilities need to be added, assistance may be sought from related churches, missions and foundations, but not before local churches have made full use of their own resources.

Second, Salaries for Faculty and Staff : Salaries usually make up the largest item in a budget. Since it is not realistic to expect the Lutheran churches in Hongkong -- with a combined membership of not more than 35,000 -- to be fully responsible for this item at this time, and since it is not right to rely on mission support indefinitely, the possibility of establishing a one-million-dollar (US) endowment fund is being explored. This fund will have to be solicited mainly from related mission bodies.

Third, Regular Operating Expenses : This ~~must~~ be the sole responsibility of the local churches and the seminary. It may be difficult at the beginning to cover all the costs. But most church leaders, encouraged by what the present LTS has accomplished in fund raising in recent years, feel confident that as the churches grow in their understanding of the need for theological education and their own responsibility toward the same, this difficulty will be overcome.

Fourth, Scholarships : Funds for scholarships should be raised by the local churches from interested individuals and organizations, both inside and outside of Hongkong.

Cooperation is always difficult. There is no exception in respect to Lutheran cooperation. The determination on the part of the local churches is basic in the realization of this joint project, but the attitude of the related mission bodies can also be crucial.

As the first meeting of the newly elected Board of Directors on October 30, 1976 approaches, all indications are that the dream of the Lutheran churches in Hongkong for a united seminary will become a reality in 1977 -- the plans for self reliance in theological education will have been proved to be viable.

Some Suggestions on Self-Reliance in Theological Education

In the light of the financial dilemmas faced by the Hongkong seminaries, along with the experience of the LTS in its struggle for self-reliance, taken together with a number of related factors such as :

current trends in mission policy and practice, availability of financial resources in the younger churches, comparative economic standards in the third world countries, etc., the following suggestions are presented for consideration. Since the main purpose of this presentation is not to present a blue-print for self-reliance in theological education in the younger churches, but rather to raise relevant questions that can be used as a basis for discussion on this subject, the suggestions offered below tend to be more general than specific. Since the speaker is convinced that under the present situation, the viability of self-reliance in theological education in most of the younger churches, including the Lutheran churches, depends largely on a cooperative effort by the mission, the church and the seminary, these suggestions are addressed separately to the three bodies.

A. Suggestions to Mission Bodies

Up till very recently, theological education programs in most of the younger churches were introduced and operated by missionaries. This is just one of the reasons that mission bodies are obliged to assist younger churches in their efforts toward self-reliance in theological education.

1. Give theological education the highest priority : The training of more and better national leaders has been regarded as the number one need in the younger churches. No greater help can be given them today by mission bodies than to assist them to train their own leaders. Top priority must be given to theological education and this priority must be reflected in the budget.
2. Respect local opinion : Financial assistance and policy control need not go together. Allow the local church to decide on theological education policy in such matters as style, programs, areas of cooperation, etc., even though at times they may seem contradictory to the desires of the mission.
3. Provide responsible assistance : The related mission bodies should endeavour to understand, encourage and support any viable effort toward self-reliance in whatever way they can, including the rendering of consultative services, the training of management personnel, the provision of "know-how", and the establishment of endowment funds, etc. Such assistance should not be given so much in the interest of mission bodies themselves, such as getting themselves off the financial hook as soon as possible, but in the interest of the local churches by contributing to a theological education program that will really meet their need.

4. Accept the spirit of interdependence : Theological education in the younger churches is not the sole responsibility of either the missions or the local churches. Rather it is the responsibility of both. The success of such a theological education program depends on a great number of factors : the work of the national faculty members, the efforts of the students, the cooperation of local government and community, the influence of indigenous culture and customs, etc. Finances, no matter how crucial, should be regarded as only one of many factors. Financial assistance from the churches in more affluent countries should be provided in the spirit of interdependence.

B. Suggestions to Local Churches

Since the local churches are the ones who will be receiving the direct benefits from the theological education, they have more responsibility than others to support every aspect of the theological education, including the achievement of financial self-reliance.

1. Recognize the importance of theological education : Theological education must be recognized as an integral and indispensable part of the faith, life and work of the church. The training of more and better leadership, both clergy and laity, is crucial to the growth of the church.
2. Accept local responsibility : The churches must accept the challenge that theological education is basically their own responsibility. Dependence on outside resources will not weaken the theological education program itself, but may well deny to the church the kind of theological education that is needed. This does not mean however that church support for theological education must be confined to direct contributions from local members. Rather it means that the churches should take it as their responsibility raise whatever revenue is available in a responsible way. No contribution need be rejected simply because it does not come from their own members. At the same time no funds should be accepted, whether local or foreign, if it violates the principle of self-reliance or weakens the theological education programs which the church needs.
3. Give theological education the highest priority : One way to show local support is to give theological education highest priority in every aspect of the church's work and activities, including the budget. Funds for theological education, no matter how small they be, should be part of the regular budget of the church.

Special appeals should be made to all people from time to time, giving them opportunity to contribute to the support of theological education. The most important thing, however, is that the members of the church should be taught about the importance of theological education as well as their own responsibilities toward it.

4. Search for a realistic style in theological education : Much of the problem in self-reliance in theological education is that the younger churches have to operate a theological education program that has been imported from the churches in the west. To some churches the western style of theological education poses little or no problem, but to others it may be a burden that they are unable to bear. The churches must humbly, wisely and courageously search for the kind of theological education which is most relevant to their situation, most realistic in terms of their resources and most suited to meeting their needs. It may be a seminary without resident students; or an institution where study and labor are given equal emphasis; or possibly a center where there are no class-room lectures but only individual tutoring and study. In extreme cases, it may simply be a program without a school at all. But in no case should a church seek a program that does not meet its essential needs or operate a school that can merely survive.

C. Suggestions to Theological Schools

If a seminary expects to receive full support from the church, the missions and others, the seminary itself must demonstrate that it is interested in supporting itself. As most theological schools in the younger churches have comparatively larger and better trained faculties, they cannot escape from the responsibility of bringing their schools to become more self-reliant.

1. Insist on the principle of self-reliance : If a seminary expects to carry out its dual role of servant and prophet in the church in an effective manner, it would be well that the school on its own achieved partial financial independence. Total dependence on any party, whether it be the mission or the church, will result in the seminary losing its initiative, creativity and freedom, all of which are indispensable toward the development of indigenous and quality theological education.

2. Strengthen the program : Nothing would be more attractive and convincing to both the church and the mission in soliciting their support for theological education than the development of a responsible, relevant and realistic program at the seminary. The program is responsible if it is designed according to the actual needs of the church, relevant if it corresponds to the cultural and social situation of the community, and realistic if it is closely geared to the local resources.
3. Cut down non-essential expenses : Nothing will cause more damage to fund raising for a seminary than the fact that the seminary wastes money. Serious effort has to be made to cut down any and all non-essential expenses or expenses that might be interpreted as being luxurious or unnecessary.
4. Explore sources for new revenue : The seminary should be alert to new sources for financial income. These can be : introducing student fees; enlisting voluntary services from both the students and staff; offering secretarial or tutorials services to people outside the school on a payment basis; making use of non-used buildings, land or other property for profit-making purposes; etc.
5. Cooperating with other schools : The sharing of library and other facilities, the exchange of faculty and other personnel, and the offering of joint programs or the conducting of joint activities between various seminaries could bring large savings to the seminaries involved.
6. Strengthen public relations : One of the chief reasons that a seminary fails to attract support is that the seminary is unknown. It is essential that a seminary introduces itself widely and fully to the church, the mission and the community it expects to arouse interest on their part. Through involvement by the seminary in the life and work of the church, participation in community activities, correspondence with mission bodies, and the distribution of various publications such as annual catalogues, new bulletins, theological journals; etc, the image of the school will be greatly strengthened.

Conclusion

Theological education is the most important function of the younger churches today. It strengthens their faith, it broadens their vision, it stimulates their work and it vitalizes their life. Besides, it meets the number one need of the churches by training more and better leaders.

Good leaders usually come from good seminaries. A good seminary is one that is not only academically strong, spiritually alive, functionally effective, but also financially self-reliant.

There may be many ways in which self-reliance in theological education can be achieved. But in most younger churches in the third world today, a joint effort on the part of the church, the mission and the seminary would seem to be imperative.

Main Theme (4)

METHODOLOGICAL RESEARCH IN THEOLOGY
(Search for Relevancy in Cultural Context)

(Anza A. Lema)

Introduction

We have often read about and heard people in Asia and Africa who claim that the church needs to adapt itself to indigenous cultures. Many people, both within and outside the church, have expressed the view that its future in Asia and Africa depends very largely on whether or not it becomes truly indigenous.

The validity of such claims depends very largely on the interpretation given to the terms "culture" and "church". Because of our familiarity with them, we tend to use them unquestioningly without bothering to understand their basic assumptions and underlying meanings. We need to pause long enough to consider two fundamental questions : 1) What do we mean by "culture"?; and 2) What do we understand to be the nature of the Christian Church? This clarification should help us to reach a deeper understanding of the true calling of the Christian church in our countries today.

We can begin by looking at the basic patterns that make up the culture of any particular group. It is possible to divide culture into three inter-related areas. First, there is the system of religious and moral values that a people hold in common. These comprise their fundamental beliefs about man and his world, as well as their basic convictions about what is right and proper social behaviour. To a large extent these beliefs and convictions determine the second main level of culture - the organization of the group's common life. This includes the particular forms in which its culture is expressed, its ways of behaving and the social institutions it has developed in various aspects of its life : agriculture, trade and industry, family life, education, law, government, etc. The third important level of culture consists of the means of communication and expression evolved by the group. The most important of these is language, but other powerful forms of expression such as art, music, and dancing are also included.

Does the claim that the church should adapt itself to Asian culture imply that the culture of a particular group of people is an easily identifiable, integrated, and constant reality? Is there one Asian culture which is the same for all communities and nations of that continent? Any perceptive observer soon becomes aware of the tremendous diversity of cultural forms found among Asian societies and groups.

And even if we could isolate some common patterns of life which could be labelled distinctively Asian, do we really imagine that they would be identical with those of Asian peoples a hundred years ago, or with those that are likely to prevail in this continent fifty years from now?

Culture and Society

Properly understood, a people's culture is an interweaving of at least four different strands : heritage, traditions, innovations, and borrowings from others. First, and perhaps most significant, is the heritage the group has received from its forefathers - their distinctive ways of thinking, feeling and acting in the world, together with their particular social structures and the forms in which their culture is expressed. Generally, only part of this heritage is positively evaluated and actually used by the current generation.

Particularly in a modern, rapidly changing society, the group tends to ignore large areas of its cultural heritage, seeing them as irrelevant or inappropriate to changed economic, political or social conditions. Those aspects of its heritage which the present generation adopts and uses in its own way for its own purposes constitute its living, viable tradition. From this point of view, tradition is not the dead hand of the past, constraining the present and future, but rather the achievements of the past as they are modified and moulded according to the needs and interest of the present plus a particular cultural item from the past. It can only survive as a tradition if it is being used intact or modified in the present.

To this tradition the present generation adds its own cultural contribution not simply the modifications and adaptations of the traditions they have accepted from the past, but the innovations, the new cultural forms and social institutions they have developed in order to deal with the particular circumstances and environmental problems which confront them. Moreover, in this age of rapid communication and travel, possibilities of change and innovation as an outcome of contact with other cultures, are greatly increased. Throughout history, encounter between two different cultures has led to some degree of cultural interchange, ranging from the superficial and transient to the almost complete extermination of one culture and its replacement by another. Most often, however, it results in the borrowing of certain aspects of culture from neighbours and trading partners or even enemies and conquerors. These foreign cultural elements may eventually become so embedded in the group's pattern of life that they are transmitted to succeeding generations as part of the group's own tradition. Hence, it is important to realize that Asian culture, to which the church is being asked to adapt itself, is not one single pattern of cultural and social life, static and set for all time, but a diverse and dynamic phenomenon constantly being created and recreated by all those who share in its life.

Church and Culture

Should the church stand above culture? We know that in the course of its history the church has indeed become embedded in or entwined with a number of different cultures such as the Judaic, Hellenic, Roman, Byzantine, Slavonic and Western European. Sometimes the church's involvement in culture has been for the better, resulting in the transformation of social and cultural life. At other times, when the church has compromised its fundamental and universal values by conforming to its cultural environment, its involvement has been for the worse. The church has lost its prophetic role in society.

We can, however, get some light on the perplexing question of how far and in what way the church should be involved in culture by considering the three levels or areas of culture as already defined. If the church is to fulfill its missions to all mankind, it must seek to change and transform systems of religious belief and moral values in the light of the revelation of God's love. This should not be understood as involving necessarily a wholesale change and complete replacement of one set of beliefs by another quite alien set. The best traditions of Christian theology recognise the validity and values of much that is found in the religious and moral traditions of many communities before the coming of the Gospel. It is a matter of taking the best elements of the existing religious beliefs and values, and extending their application from kinsmen to all mankind, including enemies. It involves supplementing those areas of understanding which have previously been limited; for example, adding to a people's existing concept of God as Creator and Provider the knowledge of the revelation of God's love in Jesus Christ. Fundamental, also, is the transformation of spirit from fear and law to love and grace. These are absolute values of the Christian faith which the church cannot sacrifice to cultural adaptation without betraying its Lord and Master. The church's mission is to bring society's basic beliefs and values closer to a pattern centered on the love of Christ.

In the area of an Asian society's fundamental belief systems, then, it is not a question of adapting Christianity to Asian culture, but of offering that society the truths of Christianity. However, the implications of the transformed belief systems must be worked out in relation to that group's own distinctive cultural forms and social institutions. In particular, the universal truths of the Christian faith need to find natural and spontaneous expression in the language, the art, the music and the dance forms which each group has developed as its own. A man needs to be able to hear and speak the truths of the Christian faith in his own native tongue. Furthermore, these truths must not be expressed simply in the cultural forms of the past but in the living traditions and creative innovations of the present generation's culture.

Thus, it is in relation to the second and third areas of culture that the demand to "Asianise" Christianity has some validity. Too often in the past, the transformation of belief and morality systems was accompanied by an indiscriminate introduction of Western European cultural forms and social institutions on the assumption that only through these could Christian v beliefs and values be worked out in a society. The church in Asia today needs to make clear that the connection between Christian beliefs and Western European cultural forms was a matter of historical chance and not an inevitable necessity. It must strive to express the universal truths of Gospel in forms and languages that speak to the Asian's heart because they are his own. Many Asian church leaders would agree that the greatest challenge to the church in Asia today is to make Christianity more Asian without allowing it to become less Christian.

In the final analysis, the task of bringing the Gospel of Christ into a living, dynamic relationship with the various patterns of Asian culture must be the responsibility of Asian Christians. All of them are living manifestations of the culture of their people. If Asian Christians allow Asian culture to become an absolute criterion, then the distinctively Christian truths will be compromised or perhaps lost to Asia. The church will have betrayed its Lord and denied the very reason for its existence. However, if Asian Christians remain true to their calling as Christians, they will give primacy to their Christian values and beliefs; and then incorporate into their faith - naturally and spontaneously - all that is best in their traditional Asian cultural forms. In this way, their profound spiritual life will find distinctively Asian expressions and interpretations. Christians in Asia today do in fact seem to be moving in this direction. For them, the conflict between church and culture is mainly a theoretical problem, more real to the outside observer than to the Asian Christians who are striving to be true to their calling as Christians and as members of Asian societies. For them, it is not a question of Asianising Christianity but of Christianising Asia.

THEOLOGY

Professor James Michael Lee, of the Graduate School at the University of Notre Dame, tells us that there are three main divisions of theology, each of which has several branches : positive theology, speculative theology, and practical theology. Positive theology is defined as that theology which "examines the Christian religion insofar as it has been revealed both in its own terms and within the cultural and nutritive context in which the meaning of these terms was brought to intelligibility". 1) Professor Lee believes that the main functions of positive theology are, first of all, "to discover and explain the development of revelation itself in the context of the Bible"; 2) secondly, to explain "the meaning and truths of revelation within their original historical contexts"; 3) and thirdly, to discover "true development in these meanings and truths from the close of biblical revelation down to the present time". 4)

And what about speculative theology? What are its functions? Professor Lee provides us with a beautiful definition of its task : to "examine the intelligibility of the ultimate terms of revealed truths, as far as can be humanly discerned in the light of faith". 5) In other words, it tries to discover the relationship between revealed truth and the mysteries of the world. This branch of theology is normally referred to as systematic or doctrinal theology. According to Lee, the third division of theology - practical theology - examines "the relationship between God's revelation and man's response to that revelation in terms of living out his life as a Christian". 6) I must confess I find something especially appealing in this third division of theology. As a lay Christian, I look to theology for concrete insights and guidance about how to live a Christian life from day to day. Life has become so complex in our time that I do not find more speculation on how to live it very helpful. What is the purpose of theology if not to help people lead a truly Christian life in their present circumstances. As Manas Buthelezi once said, "what does it benefit a hungry person to promise him 'pie in the sky'". What he needs to know is how he can get that pie here and now.

The Subject of Theology

In his book on liberation, Professor James H. Cone, another noted American theologian, has categorically stated that "Christian theology is a theology of liberation. It is a rational study of the being of God in the world in the light of the existential situation of a... community, relating the forces of liberation to the essence of the Gospel, which is Jesus Christ. This means that its sole reason for existence is to put into ordered speech the meaning of God's activity in the world, so that the community... will recognize that their inner thrust for liberation is the Gospel of Jesus Christ."7)

There may be certain phrases and terms in Professor Cone's interpretation of theology that I cannot quite grasp, but this quotation does have a message for us. If Christian theology is not closely related to the existential situation of people, to what can it be related? The whole life of Jesus Christ here on earth was interwoven with the daily lives of the people in the community in which he lived. His whole teaching dealt with the problems and challenges of life in Palestine. He seldom spoke in lofty terms that were beyond the understanding of the ordinary people in his community. We have only to read the parables that he used to realise that he always explained the Kingdom of God in words that were clear and understandable to his audiences. He made extensive use of their common experiences in Palestine to bridge the gap between speculative and practical theology. Can the Church, the Body of Christ, afford to do theology in a different way? Can it confine itself to what Professor Lee calls "positive and speculative theology" with only occasional reference to practical theology?

I, personally, look at theology as a process aimed at changing the behaviour patterns of people. Of course, here I am using behaviour in the broad sense to include thinking and feeling as well as overt action. When theology is viewed in this way, it becomes crystal clear that theological education and the theological work of the church must aim to bring about certain changes in the behaviour patterns of its members in particular, and of society in general. A close study of the existential situation in which the people themselves live will greatly help the church to identify the changes which it should seek to produce.

Study Methods for Theological Education

If theology is to be of use to Christians in a particular community, it has to relate itself to the needs, challenges and problems of people in that community. It has to take into consideration not only religious needs, but also those which are related to the economic, political and social life of the community. The first objective of theology, therefore, should be to try and discover the needs of the people; and see how the facts of the Christian faith can be related to these needs. For Christian faith becomes important only when it can be lived out in concrete situations. Otherwise it remains a hypothesis or assumption, unrelated to real life. Before going any further let us be sure that we all know what is meant by the word "needs".

I am using the term "needs" in two different, yet closely related ways. First, the term is used to represent a gap between some conception of a desirable norm, that is, some standard or philosophic value, and the actual state, in other words, a gap between what is and what should be. In its other use, the term represents internal and external tensions in the human being which must be brought into proper balance if he is to live a normal healthy Christian life. The argument for considering the needs of people as an important subject for theology runs something like this : the day-to-day environment in which people live - in their home and in their community - generally provides a considerable part of their Christian nurture.

The church may encounter some difficulty in making a comprehensive investigation of the religious needs of its people. In the first place, these religious needs may occur in other related aspects of life, and it is rather difficult to study all those aspects simultaneously or in a single investigation. Hence, it is advisable to single out some major aspects and investigate each of them separately. For example, in studying the religious needs of young people, it may be helpful to break down the investigation into the following phases :

- 1) their views about faith
- 2) their attitude to religious education
- 3) their social relationships
- 4) their role as consumers
- 5) their occupational life
- 6) their attitude to culture
- 7) their socio-civic relationship
- 8) their recreational life

(These are only a few possible categories, there are many others equally valuable for study).

Theological interpretation is an active process. It involves the personal efforts of the individual Christian. In very general terms, we can say that the Christian learns primarily from those things which he or she does. If Christian teachers deal with matters of interest to Christians, the latter will actively participate in the discussions; and in so doing, learn to deal more effectively with the situations in which they find themselves. Furthermore, it is recognised that the increasing effectiveness with which Christians handle circumstances in which they find themselves tends to ensure their ability to cope with other life situations that may arise. Therefore, it is essential to consider theology as a means of providing Christians with opportunities to enter into active relationship with the world in which they live.

It is recognized that the crucified Christ has been a help to some men and women and a stumbling block to others. This is made clear in 1 Cor. 1:23, "...but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles".

The Crucifixion of Christ conveys to many people an image of pain, humiliation and death. As a result, it tends to give rise to feelings of fear and horror, negative reactions which in many people merely produce indifference. There are those who find no meaning in the crucifixion because they have become too accustomed to seeing it from childhood and no longer react to it. If it is to recover its meaning, they must be able to identify it with real problems in their own life. To give an example : one Christian in a certain community was deeply impressed by the adoration of the cross among labourers with whom he was working, who had found in the crucified Christ a companion in their own sufferings. These labourers had been able to identify with the crucified Christ and adored him as being one with them in their situation. On the other hand, there are many people who cultivate an unhealthy love for the crucifixion, a kind of masochism in disguise, a means for exalting the ego which is nothing but a pretext for escaping a confrontation with the realities of life. The church should therefore at all times be concerned to discover whether or not its members have a wholesome image of the crucified Christ. And this kind of discovery can be made only if the church is able to look realistically at the needs, problems and challenges of its members, and to see how they relate these to the Gospel of Jesus Christ.

The alienation of man from his society, his culture, can have only one effect : it can harm him deeply. This alienation is a phenomenon that seems to be emerging in many communities in both Asia and Africa today. The individual is not alone in the literal sense of the word, but he is lonely. The more people there are around him, the less comfortable he becomes and the more alone he feels. This was not always true in the past. What then has happened? Man is continually changing and therefore his relationship with others are also in constant change, and in the transitional stages a kind of hopelessness sets in. Neither moralising by others nor cheap promises made in an effort to generate hope can bring relief. Nor can we help one another simply by holding out hope of better things in another world. We can bear hunger and thirst only if we know that tomorrow or the day after we will reach a place where we can satisfy our hunger and thirst, at least sufficiently to enable us to continue along the road. We can live without bread and water but not without hope and faith. The church therefore should search for appropriate ways to provide his hope and faith for all its members in the particular situations in which they find themselves. No church worthy of the name should be satisfied to offer its members moralistic principles for a Christian life, which cannot meet their deepest hunger and thirst, their most urgent needs, problems and challenges.

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C. Case Study (1)

AN EXPERIMENT IN NON-FORMAL SEMINARY EDUCATION
IN HONG KONG : THE PROCESS AND SOME IMPLICATIONS

(Manfred Berndt)

C O N T E N T S

I.	THE PROBLEM	p. 64
II.	ONE CASE IN TRANSITION : CONCORDIA SEMINARY, HONG KONG	
	A. The Immediate Problem and the Initial Reactions	65
	B. Sequence of Changes which Became Necessary	66
	C. Some Implications of the Experience at Concordia, Hong Kong	69
III.	SOME PRELIMINARY FINDINGS OF THE ASIAN COMMISSION ON NON-TRADITIONAL STUDY	
	A. The Process that led to the Setting up of the Commission	71
	B. The Relevance of the Issue to Developing "Third World" Countries	72
	C. The Survey of Seminaries and Churches in Southeast Asia	73
IV.	SOME PRELIMINARY IMPLICATIONS FOR LAY TRAINING	74
V.	THE DISTINGUISHING CHARACTERISTIC OF THE CONCORDIA, HONG KONG APPROACH IN RELATION TO THE WORLD-WIDE TEE MOVEMENT	78
VI.	CONCLUSIONS	80

FOOTNOTES

APPENDICES :

Appendix I : Illustrations of Types of "Piggy-back" Tutorials at
Concordia, Hong Kong.

Appendix II : Twelve Recommendations on Independent Study, made
by the Carnegie Commission on Non-Traditional Study.

I. THE PROBLEM

Seminaries have often been the last agencies handed over by missionary boards to national churches. In the process, national churches inherited some problems which were not of their own making. Speaking from the Hong Kong situation, for example, surveys revealed criticism among lay members that ministers were patterned too much after a Western seminary; that is, - so the elaboration went - seminary graduates were fairly strong in knowledge of teachings, but weak in spirituality and commitment. The national churches were often not able to support the salaries of these ministers, so that, somehow, something was wrong; and continuation of the present system only increased the dependence on the West and, unwittingly, had the effect of destroying self-confidence. Since 1965 many "third world" churches increasingly turned toward training more mature, dedicated laymen, preferring these to the young, inexperienced, more costly, and sometimes allegedly less "spiritual" seminary graduates. This was called the "Theological Education by Extension" (TEE) movement; it has mushroomed to thousands of graduates. The claims made by some of the proponents of TEE are almost ecstatic; others are fairly skeptical. It is not our purpose in this paper to attempt either a summary or a full evaluation of that movement.

However, we can look at some of the questions and problems which gave such an impetus to TEE, and then see how a different model emerged in Asia in response to those same questions. These are some of them : "In what ways can seminaries further improve the quality of ministers?" "In what ways should seminary products be more 'spiritual'?" "In what ways more 'capable'?" "Can 'spirituality' only be taught in traditional residential seminaries, or are there perhaps other, sometimes even better, ways?" "Should seminaries allow able laymen to take courses and degrees in non-residential ways, such as 'external testing'?" "Are there students in present seminaries who, if they had a choice, would prefer an external degree program which would allow them at the same time to qualify for another profession?" "Is preparing 'full-time' ministers in the traditional sense the realistic way to train church leaders for China in the future?" "Are we using the full potential of secular and religious educative agencies in our respective community or society?" "Do seminaries in Asia myopically churn out graduates quite content and satisfied if there is no "market" in the church for these seminary "products", short of the "deus ex machina" intervention of heavy recurrent overseas subsidy?"

One Asian seminary, Concordia, Hong Kong, responded to these questions by closing down its traditional daytime residential full-time program in favor of a flexible mesh of "extension" courses, tutorials, academic "contracts" hitched to other experiences or outside courses, credit-by-testing, research projects, etc. One recent example involved two students who took the intensive "Carnegie Course for Effectiveness in Human Relations" supplemented with sessions with a professor who was himself required to take the same course; the sessions involved reflection on what was learned, viewed from a Biblical perspective. Other examples are given in Appendix I. However, before we begin to look at the model, it would be useful to see the process by which the seminary arrived at its present point. That is done in Part II. The preliminary findings of the Asian Commission on Non-Traditional Study will be reported in Part III, followed by sections on "some preliminary implications for lay training" (IV), "the distinguishing characteristic of the Concordia, Hong Kong, approach in relation to the world-wide TEE movement (V), and the conclusions (VI)".

II. ONE CASE IN TRANSITION: CONCORDIA SEMINARY, HONG KONG

A. The Immediate Problem and the Initial Reaction

One of the incidents which, decades from now, may prove to have been a "watershed event" in the history of the Hong Kong Mission to the Lutheran Church - Missouri Synod, is the strike of seminary students in October, 1971. The immediate issue was student dissatisfaction with what they felt was an insufficient rate of increase in student aid (H 1). The general antecedent issue or problem seemed to have been the complex web of relationships and attitudes of dependence which seem to become the by-product of heavily subsidized missions. The long-range problem for the future seemed to be the extent to which the church could simply assimilate almost totally subsidized students and, year after year, churn out entire classes of graduates who, based on projection of past performance, would remain on subsidy for some twenty years to come; the effect would be that the church, rather than moving toward self-support, would be caught in a vicious circle of greater and greater dependence on overseas subsidy.

A counter proposal was made to the striking students, to discuss the entire matter at a two-day retreat one month later, to be held at a "neutral" site rather than at the seminary (where the very surroundings would load the dialogue atmosphere with a student-professor relationships rather than encounter as equals).

Worship was to be an essential part of the retreat; it was to end with a service of Holy Communion. A number of "ground rules" were agreed on, the crucial one being that the short-term solution should not aggravate the long-term solution.

The retreat - actually an "encounter session" without any of the trimmings of politeness - was itself an exhaustive experience. After two-thirds of the retreat had passed, no progress seemed to have been made - the main problem being that, for the reasons given above, the short-term solution proposed aggravated the problem in the long run (¶ 2).

During the last third of the retreat, a solution emerged (¶ 3). The students asked if, somehow, the church or the seminary would help them in training themselves toward a "subsidiary employment"; at the same time, the sense of calling into the Holy Ministry was such that they did still want to finish their degree program and somehow serve as pastors. Without intending to do so, they had provided what was almost a "textbook definition" of what is usually known as a "worker-priest".

At the point, the only decision for the seminary was whether or not to expel them all, simply because they were planning on not abiding by the "full-time residential requirements" as we had them earlier. Their request to be allowed to attend seminary classes part-time was forwarded to the seminary's Board of Control (¶ 4), which, similarly, could not use expulsion for so reasonable a request; even less was it in a position quickly to corral a new group of students just to be able to satisfy those in the church who thought that the seminary must of course have full-time students - otherwise it can hardly be a seminary! The seminary Board of Control therefore accepted the situation as it had developed (aware that the student's solution had some real positive elements), and so reported this to the General Conference which, likewise, did not over-rule it.

B. Sequence of Changes which became necessary

It is safe to say that, at the time of the retreat, the faculty probably never envisioned the many domino-like sequence of changes which would be set in motion by that first decision to accept the student's proposal. Following are some of the major changes :

1. ACCELERATION OF THE NEW PROGRAM. The original plan was not have any new classes of part-time students until September, 1973, to allow time for changing of syllabi, etc. However, without any publicity, highly qualified people kept inquiring whether the seminary could offer courses to part-time students in Fall, 1972. Since a half-time student would require 8 instead of 4 years to graduate, it was felt that delays should be avoided as much as possible : the decision was then made to start classes, but "in low gear", cautiously, without publicity. Of 22 students applying, 16 were accepted (# 5). These included three principals, three deans, three teachers, one accountant, one nurse, one stenographer/typist, and one factory manager.

In most universities, transition from one existing program to a new program requires at least four years. (The existing classes must be allowed to finish their program according to the catalogue requirement stated at the time of their admission). In the case of Concordia, however, the combination of (a) request of existing students to change as soon as possible to part-time status and (b) the request of new applicants to be accepted as soon as possible, made for a rate of transition which the faculty originally had never envisioned.

2. RATIO OF CLASS-TIME TO HOMEWORK HOURS. The new students had reason for putting a high price on their time. It made little sense to spend time travelling to classes if the teacher merely used the lecture method, or if his homework was negligible. If a teacher was known to be weak, the students could choose not to sign up, and the teacher would find himself with a scheduled course, but without students! This was a drastic change from the pattern of "required courses in required time frames" which gave the teacher a "captive" audience, regardless of how poorly he performed. The new arrangement forced the teachers totally to revise their syllabi, drastically reducing lecture time, increasing homework, and setting aside class-time for short, frequent tests, and, especially, for discussion of the homework.

3. FIELD WORK INTERSHIP. Formerly, we had a 14-month full-time internship, plus part-time field work during the remaining three years; with self-employed students, this had to be changed by integration with the entire field work experience during all the years of the student at the seminary.

4. STUDENT REQUESTS FOR TUTORIALS. Some of the capable students submitted a number of requests which the seminary administration was not accustomed to entertain at all : would the seminary grant any - even part - academic credit for courses taken at the Chinese University of Hong Kong and other colleges? For workshops led? For assisting as team teachers in classes? For research and reading in theology done under the guidance of a tutor? For taking certain courses via examinations? For classes attended at other seminaries?

The initial response of the administration to such requests was negative. This response was based on the tradition of extreme caution which is characteristic of the Lutheran Church - Missouri Synod. At the same time, as long as we were in a process of transition, it was felt that this was perhaps the precise opportune time to research the whole gamut of implications raised by such requests. After about one year of research, a policy on transfer of credits and tutorials arrangements was drafted and approved by the seminary's Board of Control (Cfr. Appendix I which also lists examples). We would have preferred to research the matter much more : but the preliminary findings were so overwhelmingly positive, that it was felt that we could proceed with a broad outline of categories, in the awareness that further amendments and improvements suggested by both the faculty and the Accreditation Commission would have to be incorporated. It was also understood that, at least until the Accreditation Commission discussed these changes, we would proceed slowly and cautiously.

5. FULL-TIME PROFESSOR'S SCHEDULES. The above changes had caused a considerable change in the "shape" of the schedules of full-time professors. Where formerly a full-time professor had two to three courses (6-9 class hours) per week, now he might have from one to two courses (from 2-5 hours) per week. These classes now generally required more preparation, especially in devising of interesting and relevant homework and methods to evaluate that homework. The additional time was then planned to be for tutorial consultation with students who were interested in academic credits via "non-traditional ways".

6. FULL-TIME STUDENT'S SCHEDULES. There was concern in some quarters of the church that the above changes committed the seminary to a discriminating, almost hostile attitude against the very concept of "full-time students". As the program evolved, however, that concern was satisfied : for now either gifted students, or students temporarily unemployed, could take seminary courses on any degree of "full-timeness" they chose :

they could take as many as available on the evening classes (Tuesday, Wednesday, Thursday), generally totalling up to 10 credits, and, in addition, by tutorial arrangements get up to seven more credits (the former full-time load for the student was an average of 17 class hours per week). Up to this point, not one student has taken such a full load; but the option is still there.

C. Some Implications of the Experience at Concordia, Hong Kong

1. DYNAMICS AND PROCESS OF CHANGE. If the proposal for change had come either from the faculty or from the Board of Control, then it would - deservedly - not have had a chance. As it was, however - a simple, reasonable request of students - there was little anyone could do about it! This also quickly silenced any objection coming from those in the church who, seeing the long-term discomfoting implications of the change, may have tried to suggest that this was surely a pet plan of some professor or Board of Control member imposed on to the seminary. It was nothing of the kind. It was a request from students, causing considerable inconvenience to faculty members who, from the selfish viewpoint of scheduling and work, would have preferred, by far, the "traditional" arrangement with a more "captive" student body.

The implication would seem to be that we should not overlook the possible role of seminary students in the process of the dynamics of change.

What is discomfoting, and almost frightening, however, is the realization of the extent to which, in the long run, the decision-making process will forever have to be altered. The Carnegie Commission on Non-traditional Study "warns" about this, not in the sense that it considers the trend negative, but in the sense that Boards of Governors, administrators, and faculty, **SHOULD BE FULLY AWARE OF THE ULTIMATE IMPLICATIONS FOR THE DECISION-MAKING PROCESS SET IN MOTION BY SUCH INITIAL STUDENT PARTICIPATION (¶ 6)**. As said earlier, the faculty of our seminary never envisioned the extent to which "indirect student voting" (in the class for which they signed up) would affect the decision-making process; and it is reasonable to expect that we are only at the beginning of this change in the process of decision-making. The point is not that students will usurp what is rightly the scope of other groups - Board of Governors, faculty, administration -, it is merely to say that decisions cannot be made as unilaterally as in the past.

The relationship between denominational seminaries and the sponsoring churches is complex enough, that the intrusion of a "third party" of students could be just too much for the churches to accept. This subject merits close observation in the future.

It is possible that in some seminaries where students have had similar requests or frustrations, the problem was "solved" in that the student had to conform to the "form" (time frames, etc.) or leave - and he usually left. He had the "freedom" - to leave. The apparent contentment of students in such seminaries is not an automatic indication that these institutions necessarily have been more successful in dealing with students' concerns.

At the other extreme, there is the danger of letting students determine too much, to the point that quality is threatened. It is at this point that the Accreditation Commission can perform its unique function : insisting on quality, without being wooden, rigid as to form. The tendency for churches may be to deal with the problem from the viewpoint of the extent to which such students may ultimately threaten the jobs of other clergy, rather than from the concern of academic quality.

2. EXTENT OF PRELIMINARY RESEARCH NEEDED. One agonizing decision was whether or not we should delay implementation until full research into all non-traditional approaches had been made by the school, full detailed evaluation guidelines for every course and program, etc. When, after one year of research, the decision was made to go ahead, it was partially in the awareness that some mistakes would still be made, but also the awareness that the accreditation commission would, in the first instance, be guidance-giving, rather than merely "fault-finding", and that our seminary would eagerly accept and implement such advice. We know it is also possible to rationalize indecision or fear under the alibi, "more research is still needed". At this point, it still seems to us that it was the right decision at the right time : however, that is not to say that some reasonable men may feel we should have waited less - or more - before introducing all the consequent changes.

3. THE ONGOING PROCESS OF TRANSITION. We are aware that what Concordia has done may be only a temporary stage within a process. It is possible that five or ten years from now, the church will decide again to revert to a full-time traditional residential program. If and when it does so, we are confident that it will be much more something the local church really wants and is willing to support, rather than, as seemed to be the case of the former full-time traditional seminary program here, something clearly imposed, largely by overseas missionaries, and essentially a carbon copy of seminaries of the church in the USA.

There are weaknesses that still need attention. Decrease in fellowship is one, though this concept itself needs some vacuum-cleaning (§ 7). One way of solving that may be by arranging more frequent one-day, or during the summer, one-week or even one-month live-ins at which worship and fellowship are stressed. A second need is the whole area of instruments of evaluation for non-traditional experiences. A third one is the area of recruitment, in which, up to this point, we have done next to nothing (§ 8). Then, sometimes there were surprises, too. It was feared that the "extension" approach would weaken the student-teacher relationship; however, in our experience, the "tutorial arrangement" has forced teachers and students to look at each other in terms of their uniqueness rather than homogeneity, so that, in the present arrangement, several professors have commented that they have gotten to know the students better than under the former, full-time residential system. A second surprise was that the academic level of students now applying was, on the average, three years higher than those admitted formerly. A third surprise was the maturity and commitment of these people. They had jobs, families, children, responsibilities - yet they wanted to study theology and serve in the church in a special way.

III. SOME PRELIMINARY FINDINGS OF THE ASIAN COMMISSION ON NON-TRADITIONAL STUDY

A. The Process that led to the setting up of the Commission

Concordia Seminary, was the first seminary in Hong Kong accredited by the Association of Theological Schools of Southeast Asia, or A.T.S.S.E.A. (Now there are three Hong Kong seminaries accredited by that Association, in addition to some 27 from almost all Southeast Asian countries). When this Association faced the problem of a single deviant seminary among some thirty, it had a true dilemma on its hands : on the one hand, the Association vigorously encouraged innovation and adaptation to needs; on the other hand, strictly speaking, it would have to suspend that seminary's accreditation, not because it did not meet academic standards, but because the Association's accreditation standards were set up with certain now much questioned assumptions (such as that the seminary must of course have full-time residential students leading to full time salaried pastors, etc). The effect was that the accreditation guidelines served to inhibit rather than encourage healthy adaptation. Yet, rather than mending the guidelines hastily, the Association asked the President of Concordia Seminary to make a comprehensive study of the problem of how to deal with "non-traditional methods of theological education".

This 60-page paper (still available) was presented at the April 1974 meeting of the Association in Singapore. The response was very positive. A commission was set up, largely Hong Kong-based, to serve for a three-year term ending summer, 1977 (# 9).

B. The Relevance of the Issue to developing "Third World" Countries

The fact that this was the only deviant seminary among thirty understandably led to the impression that this "non-traditional" approach was "not typical", therefore "not indigenous", and therefore possibly suspect as being yet another Western importation! The very thought of that possibility forced the Commission also to examine that issue to make sure we were not falling into a new trap.

In case of Concordia, the answer was simple: it was the request of students, not an imported plan, which forced the change, and to this day, students are overwhelmingly in favor of it.

The materials gathered by the Commission further helped to remove suspicion that we were dealing with a basically Western idea. For example, since 1970 "developing countries" in the United Nations' Educational, Scientific, and Cultural Organization (UNESCO) have been spearheading a movement to re-examine especially the educational system in the "third world countries". The preliminary conclusions warn that, while most people in developing countries are led to believe that their present systems of primary, secondary, and tertiary education are "indigenous", in fact, these systems often have been too blindly and unquestioningly copied from the West; they warn that if this trend continues, the problems of developing countries can become insurmountable; yet most of these problems can be traced to this overeager copying of the Western system. They plead for greater efforts to maximize those educative agencies which already exist in society, even through the better use of newer media (radio, TV, etc). (# 10).

The findings seem to point in the direction that the movement toward non-traditional or non-formal methods is not any more Western than what most "third world countries" already have. On the contrary, non-traditional approaches would, intrinsically, seem to encourage natural growth of basically more indigenous approaches to the problem of post-secondary education.

The findings of the survey of ATSSSEA's Commission on Non-traditional Studies likewise showed surprisingly more adaptability to non-formal approaches than had been suspected earlier (see following section).

These were usually not advertised by the seminaries. Part of the reason was that there was usually a lingering fear that, though the experiment was unquestionably a response to a strongly felt local need, the accreditation of the institution might be jeopardized.

C. The Survey of Seminaries and Churches in Southeast Asia

One of the subcommittees of that Commission sent questionnaires (a) to the thirty seminaries of ATSSEA, and (b) to the 77 churches which were members of the Christian Conference in Asia. Eighteen of the seminaries (60%) and 45 of the churches (58%) replied. All Southeast Asian countries are represented, with the exception of Laos, Cambodia, and Vietnam. The report is being finalized by the subcommittee's Chairman, Rev. Thomas Lung, and should be available soon (# 11).

Most of the 45 responding Asian churches (# 12) indicated that they allowed for alternate routes for persons to become ministers, without full attendance at seminary for several years. For 21 of them, this "alternate route" was a comprehensive test and interview, for 24 it meant attendance at a few carefully selected seminary courses, and for 20 it meant some other route (TEE, or correspondence courses, or diocesan clergy exam, etc). (Some checked more than one). A surprising discovery was that churches which were of the more "liturgical" tradition, and therefore popularly conceived of as more rigid, seemed considerably more open to non-formal approaches than churches of the more "free" tradition; one would have expected the inverse.

The second survey, of seminaries, also revealed a surprising degree of adaptability to non-formal approaches. These are some of the findings from the 18 respondents :

- 13 allowed for transfer of credit (3 up to 3/4ths; 3 almost total)
- 2 allowed students to be excused from attending most of the seminary program if they passed a comprehensive test or tests
- 4 granted credit for individual courses by testing
- 4 allowed academic credit for past field work experiences beyond the field work already required
- 14 used tutorials for academic credits
- 6 used programmed instruction
- 5 used cassette courses
- 10 gave academic credit for occasional short-term programs requiring residence on campus
- 4 used correspondence courses
- 1 used videotapes

- 1 used talk-back telephone instruction for tutorials
- 8 granted credit for past work in church agencies
- 7 granted credit for certain volunteer work in community agencies
- 3 granted credit for a noted work in one of the areas of the fine arts (novel, drama, musical composition, etc)
- 8 granted credit for partial theological study abroad
- 6 utilized formal courses of instruction conducted by business, industry, government, or church agencies
- 4 used sensitivity or encounter groups
- 7 gave credit for classes at other theological schools
- 3 gave credit for a systematic study-survey overseas

The above reflect the responses of churches and seminaries to unique problems in their context. The open question is how much more this would be done if churches and seminaries alike knew that both accrediting agencies and subsidizing boards did not attach a stigma to such approaches as demeaning academic quality.

IV. SOME PRELIMINARY IMPLICATIONS FOR LAY TRAINING

The assignment specified that the author treat the implications of Concordia's experiment on lay training. Regrettably, there is not much to report by way of experience. However, if the job of non-formal training and especially independent study (see next chapter) is done well, one cannot but envision consequent positive results also in lay training.

Before these anticipated improved results are listed, some preliminary comments are necessary. At Concordia there has been a conscious effort not to confuse the training of church professionals with that of laity. The reason does not lie in any condescension of the role of the laity (as will be shown later). The ghosts of medieval sacerdotalism are still far too alive in this 20th century, and seminaries should lead in the battle to exorcise them. The seminary's problem in one of limited resources to do one job well, rather than several jobs superficially, lest the last state be worse than the first.

As second reason is that the seminary needs to watch that its lay training programs do not unwittingly detract from the lay-training role of the congregation and the pastor. When a Hong Kong pastor whose congregation seemed at best stagnant was asked why he did not have a class in witness training or in stewardship in his congregation, he replied that that was the duty of the seminary, and that the seminary was responsible for the stagnant condition of his flock.

What this pastor failed to realize was that the "real seminary extension centers" are the parishes, and each pastor is "Dean" of that extension centre; and the seminary had better never do anything, however well intentioned, to undercut that central role of the congregation and its "Dean", the pastor.

A third, related reason for caution is that rightly or wrongly, somehow in many circles the image of TEE became that of a glorified extramural degree program for laymen, with little attention to entrance standards. A.T.S.S.E.A.'s accreditation standards - as those of most reputable accrediting agencies - not only require definition of and adherence to entrance standards, but they also place sound limits on the number of "non-program students" which could dilute the educative process in the class. The danger is that if TEE in no more than a good lay training program, it could lead to a "worker-priest" arrangement which is understood to be little more than "volunteer clergy". And while we hold no brief against the concept of volunteer service (without faithful), enthusiastic unpaid elders and deacons the congregation is dead), nevertheless anyone who has labored to keep volunteer projects alive knows from frustration how in the long run volunteer help usually has a way of dissipating. It is for this reason that many reputable churchmen have advised us that if the worker-priest arrangement is really no more than volunteer work, then the idea may be doomed, or not get the recognition it deserves. What then, is the difference between "worker-priests" and "volunteer pastoral work?" The difference must lie - in the best sense of the word - in the professional standard. What does that mean? Some form of salary, however partial, for partial services rendered? Probably. But certainly that is not the most important of all. It lies even more in the professional (pastoral) qualifications. That, in turn, means that there can be no short-cut to the long grind of the pastoral training program - more than twice as long usually if taken on an extension basis. That takes an unusual sort of layman, unusual not only in determination to follow through on the program, but unusual in the sense that attention is paid to the qualifications of those entering the program.

If we are honest, the above is not what we usually have in mind when we talk of "lay training". "Lay training" is a much larger concept; and, however valid, the seminary had better think twice before it freights its limited manpower with those burdens to the detriment of its pastoral training program. Having said that, however, we should list some ways in which a "TEE" seminary doing its job well inevitably affects the quality of lay training.

1. At Concordia, students may earn additional credits by taking courses they already finished at the seminary and teaching them at the congregational level. The laymen taking the course from the student are tested, and if a majority of them pass, then the student receives the additional credit. If they do not pass, there is no credit. The implications of this area significant. The student who takes the course keeping these laymen constantly in mind will have greater motivation to digest the course in such a way that he can communicate its discoveries on a layman's language. His choice of resources, of notes, of underlining, will more likely be streamlined toward this objective. Ultimately, all these forces clearer thinking. This, in turn, will also force the teacher to streamline his course toward the same objectives, including being clear and practical.
2. Concordia also has a lay training program. It usually involves the teaching of three 10-week courses in various congregations on a rotating basis. The congregation becomes the "extension centre". The course is usually some variation of team-teaching, the team being made up of the pastor of the congregation, a layman from the congregation (usually a seminary student) and one of the six full-time seminary faculty members. It is at this point that we try to make very clear to congregations that this is not to replace the lay training for which the congregation is responsible. Rather, our courses are "starters", "examples" to congregations of how lay training might be done.
3. Thirdly, laymen can attend our regular seminary courses in one of four ways. (a) They can finish the degree program and choose not to be ordained (in other cases, some might wish to be ordained, but conceivably no congregation would extend a call or contract), (b) They may be in the B. Th. Program but choose not to finish it. It could be that they simply like to take some courses in Theology at that level, without any clear vocational intent to become either full-time church workers or worker-priests, yet not excluding the possibility that theology might so excite them that they might later change their minds. These students tend to be those that take fewer courses, and are relegated to "inactive" or "interrupted study" student lists. These student lists needlessly become a source of embarrassment to "traditionally minded faculties" because faculty members individually or collectively tend to take this almost defensively personal failures. They are afraid that in annual reports these figures may show up as "attritions", as "dischented students". Yet it seems high time to get over such a hang-up. How many students in "traditional" programs, really, were not vocationally too decided on the ministry, yet continued later because by then they were so far in it, and they were not qualified for anything else? How many of these eventually landed in the ministry with a weak sense of vocation and dedication? How many of the negative aspects of the church's image (it does have positive ones, too!) can be traced to seminary graduates such as those?

Is it really that much worse if students who do not get this sense of calling into being full-time church-workers or worker-priests are allowed to remain in their original "secular" professions, even if their appearing on seminary "attrition lists" may bother some people? (c) A third variation at Concordia is that laymen way take courses for "academic credit", but not as "B. Th program students". This is in line with recommendations of the "Newman panel" (# 14), the Dale Carnegie Commission on Non-Traditional Study (# 15), and especially the United Nations' Faure Commission (# 16) that post-secondary institutions should not be so preoccupied with degree programs and open their institutions far more to non-degree interested laymen. If that is true of post-secondary institutions, why not also of seminaries - as long as it does not drain too much from the pastoral training program? (# 17) (d) A final option at Concordia is for laymen to take courses on an auditing basis. To satisfy accreditation requirements limits may need to be put on those applying as non-program credit students (c above), or as auditing students (d).

4. By virtue of the fact that all of Concordia Seminary's students are self-employed during the week, the seminary does not have to contrive and program activities designed to put the students in touch with "real life as the layman sees it". The student is already rubbing his nose in the thick of daily life! This provides a lay-dimension to our program which the former "traditional, residential, full-time" program lacked.

5. More important than all of the above is the awareness that if the seminary does a good job of training its pastors in maximizing what is available through educative agencies and sources, (Cfr. next section on independent study), that will have an immense effect on improved lay training. Ultimately, it may be by far the most economical way of going about lay training! That, strikingly, seems to be the conclusion also on the "secular level". The closing paragraph of the Carnegie Commission's book Independent Study reads,

"We even suspect that many expensive plans for adult education would not be necessary if college graduates had learned how to plan and carry out their own education. Resources to this end are widely available yet largely unused. We have not been adept at helping students learn how to learn. And this is what independent study is!" (# 18).

V. THE DISTINGUISHING CHARACTERISTIC OF THE CONCORDIA, HONG KONG APPROACH IN RELATION TO THE WORLDWIDE TEE MOVEMENT

For a number of years overseas inquirers found it baffling that Concordia, Hong Kong, had what was called an "extension program" without having clearly programmed texts. Part of the problem was that most of the existing B. Th. students were either college graduates or students with two or three years' post-secondary training in professional careers. To devise programmed textbooks at that level seemed to require a degree of professional competence in the skill of programming and the luxury of time which our faculty simply did not have. Probably because of their academic standard, the students themselves preferred content-and-reflection tests on their readings rather than filling out answers in workbooks. Since one of the goals of seminary training is to have graduates who will not always need the crutch of a programmed textbook every time they get a new theological book on their hands, it seemed wiser immediately to go into tutorial contracts for guided independent study.

Theologically, too, there were some reservations about the concept of "programming". This generation has shown how vulnerable man can be to programmed ideologies or even religious cults and sects. One wonders how much healthier evangelical ecumenical dialogue would be today if the clergy had sometimes been less programmed into prejudices or distorted understandings of the positions of other denominations. An excessive concern in programming clergy could actually reflect a basic weakness in the understanding of the doctrine of the Holy Spirit. We are told that He will lead us into all truth. To the extent that all of us - including faculty members and denominational leaders - are fallen humans, we do have an understandable apprehension about where the Spirit will lead us. Programming seminary training could be a tool in denominational hands to box in the Spirit and to make safer and cozier denominational walls. On the other hand, programmed textbooks would seem to be useful particularly for survey courses in all disciplines. It is significant to note that one TEE program in Central America has changed drastically toward more "independent study" (# 19).

Be that as it may, Concordia never got to programming textbooks (though an excellent one on Church Growth, published in Taiwan, was used). Instead, we went the route of tutorial mini-contracts described earlier (see also Appendix I). This, in turn, has forced us into more readings on the subject of what is called "independent study". One of the most useful books in this respect is the Carnegie's Commission's book by that same name, "Independent Study", based on a comprehensive survey supervised by a panel of blue-ribbon education specialists.

The writer feels that some of the conclusions derived from those "secular" post-secondary institutions surveyed are probably applicable also to seminary training. These are some of them :

- a) Since the pastor will do independent study all his life, the seminary might as well start training him for such independent study by letting him do independent study under guidance. "All course work should be pointed toward the development of this capability (# 20). Again, "For the college to facilitate the fullest growth of the human personality, it ought to reflect the world beyond the campus in every feasible way". (# 21) .
- b) Independent study should not be relegated to an optional, extra-curricular level, but it should be respected - at the least - as a valid substitute for other academic requirements. (# 22) .
- c) Independent study should not be only for the bright students, becoming a "mini pre-view of graduate school", but it should be seen at all levels of academic competence (# 23) .

The study acknowledges certain hurdles, such as the cost factor (# 24) and faculty inertia due to insufficient familiarity with the educational tools and principles to maximize independent study (# 25) . However, the conclusion still is unquestionable :

"The real issue is whether the baccalaureate recipient should have demonstrated his capability to continue his own learning once beyond the tight structure which is the predominant feature of the American college classroom. We believe he should, and we believe that every college and university and every professor is failing to live up to his responsibility unless such an attempt is conscientiously made. The objective may be idealistic and unattainable. But we shall not know until the effort has been made. Our examination of independent study to date convinces us that few institutions have made the attempt. And we are also convinced that every institution could and should do more in this direction than it is now doing". (# 26) .

We believe that the above has tremendous implications for rethinking the goals and methods of seminary training.

VI. CONCLUSION

We have received much undeserved and sometimes wildly exaggerated praise for being a "pioneering seminary". Actually, the opposite is the case. If anything, the whole range of symptoms and causes of the institutional illness in our church (mainly, the fruits of excessive, long-term dependence) which brought on the strike which precipitated these changes is something which we would just as soon keep a secret. It is nothing to be proud of.

On the other hand, if the equivalent value of our present training program is questioned, we are ready to speak out with less timidity. We are less easily fooled now by what is assumed to be quality education in traditional programs. And, in a negative sort of way, we think we may even have something to be proud of : that is, the fact that at the time of the student strike, we at least did not try to "solve" it by unilateral authoritative decisions; we allowed the inductive process and these tense meetings to do their painful but creative work, even if we knew, in advance, that for us on the faculty it would mean change after discomfoting change. Our observation of Asian churches, with their emphasis on authority and seniority, leads us to suspect that in Concordia's "methodology of dealing with conflict", perhaps we happened unto something positive.

More directly, we believe that when disagreeing faculty and students are genuinely repentant and accept each other as brothers, especially in the Holy Communion meal, God is bound to bless such deliberations with reconciliation and new visions shared by both young and old (Cfr. Joel 3:1b) .

But together with the vision there is cold reality. And the reality at Concordia is that we are struggling to keep our heads above water. Working with individual well-motivated students in designing their curriculum and tutorial contracts is exciting. But we all need to know so much more to do our job better : methods of setting objectives, of planning programs and contracts, of evaluating the student, of keeping meaningful academic records in efficient systems. Most of us have had minimal training in educational processes, and even less in this specialized aspect of education (Independent Study). The writer has two recommendations :

a) That this sort of non-formal program be given a full chance; and "full chance" means "with faculty adequately trained in skills required to teach via independent study!" Since present seminary budgets are strained, that may mean some form of scholarship programs for faculty re-training in this discipline.

b) That each "traditional seminary" be urged, as an internal pilot project, to try to set up an independent study program for at least one, and preferably two or three reasonably qualified ministerial candidates.

FOOTNOTES

- # 1. All the seven students in the B. D. program were getting about HK\$ 2,000 (US\$ 400) per year; those students fortunate enough to get scholarship assistance at the Chinese University of Hong Kong around this time, were getting about HK\$ 1,200 (US\$ 240) .
- # 2. During the encounter sessions which followed the strike, the faculty was surprised by the apparent depth of the roots and the extent of acceptance of dependence as a "satisfactory" relationship. One example will suffice. During the consultation immediately following the strike, an elected student leader defined the problem as he saw it. "It's simple : once the seminary has accepted us as students, the church has the obligation to take care of us during the seminary years, to provide us with a church after we graduate, and to subsidize that church for as long as it needs it". (The catalogue clearly stated that graduation from the seminary did not guarantee a call from the congregation).
- # 3. Credit for the utilizing of the conflict towards creative ends should go to these three persons : (a) To Dr. Victor Hafner, Seminary President, for not "solving" the problem, as done too often before, by "simply covering up with additional subsidy", or for reacting in a disciplinary, legalistic manner; (b) To Principal John Chu, Dean of Students, for bearing the biggest brunt of the conflict, and (c) To Mr. Daniel Cheung, a student, who was himself a self-employed "worker-student", for his constructive attitude, always "thinking of solutions and building bridges".
- # 4. In the matter of "help toward subsidiary employment", the seminary was not in a position to help financially. However, the seminary could recommend the students to agencies, including church schools, which usually accepted them in special training programs.

- # 5. Those rejected fell into three categories : (a) Some did not pass one of the two entrance examinations; (b) some were not able to produce a satisfactory letter of recommendation from the pastor or congregation; and (c) some could not prove satisfactory "secular" employment - meaning at a salary level which was at least comparable to that of a clergyman. The intent was to eliminate "higher income" or "security" as a possible primary motive toward becoming ministries.

The academic entrance requirement was a B.A. degree, the R. T. (Registered Teacher) Diploma, or its professional equivalent; the latter meant completion or professional training in some post-secondary professional training program.

- # 6. Commission on Non-traditional Study, Samuel Gould, Chairman, Diversity by Design (Joseey-Bass Publishers, San Francisco, 1973), pp. 54-55.

- # 7. The Carnegie Commission Study says, "The idea of a cohort of students entering college together, proceeding systematically through four years, and then maintaining for the rest of its life an identity as a formal class, still has great meaning in many four year colleges, particularly the older ones. There is no question that strong emotional ties to the institution are made even stronger thereby, as evidenced by the annual ritual of college class reunions". Then the study goes on to show how, from the academic viewpoint, the practice deserves to be punctured. From the Christian viewpoint, the concept applied to seminaries could be questioned further. Fellowship generated by a common task of service - such as the people with whom the student is doing field work in a parish - is at least as important as the comraderie which parades in the name of "kiononia".

- # 8. We have felt extremely sensitive to the obligation not to promise students or the church at large any more than what our program could ultimately deliver to them. The "Interim Statement on Non-Traditional Study" approved by the Federation of Regional Accreditation and Non-Traditional Study" is emphatic in warning non-traditional programs to be absolutely truthful in announcing no more than is actually offered. Two major preliminary studies were made in our church in 1972-74, one on the strengths and weaknesses

of the "worker-priest arrangement", and the other one on the extent to which our Lutheran Church - Missouri Synod in Hong Kong could actually absorb "worker-priest graduates". The Church endorsed the recommendations of these two studies. In 1976 the seminary Board of Control again set up a subcommittee to study questions of shapes and forms of ministry desired by members of the Lutheran Church - Hong Kong Synod. The main part of the study includes the very interesting findings of a comprehensive questionnaire sent out to church members and leaders, which has just been completed and is available upon request.

- # 9. In the selection of the members of the Commission, efforts were made to include people representing various sections - clergy as well as laity, men as well as women, mainline denomination leaders as well as those of other theological emphases. There are now 17 members : Dr. Andrew Chiu, Dr. L. K. Ding, Dr. Andrew Hsiao, Rev. Jane Hwuang, Sister Beatrice Leung, Dr. Peter Li, Rev. Thomas Lung, Dr. Theodore Marr, Dr. James Pan, Dr. Philip Shen, Rev. William Tung, Mr. Edmund Tang, Dr. Heyward Wong, and Rev. Francis Yip; Dr. Manfred Berndt is Chairman, and Dr. Emerito Nacpil of A. T. S. S. E. A. Office in Manila is an ex-officio member.

The commission has four main jobs, and a subcommittee for each : (1) To conduct a survey of what is already going on along these lines among member schools; (b) To see what Asian churches feel should be the main characteristics of an "excellent ministry" and "excellence in theological education"; (c) To conduct at least one seminar on the subject; and (d) To bring recommendations as to accreditation and evaluation guidelines.

The Theological Education Fund ("TEF") , based in London, has set aside US\$ 2,500 for Stage I of the Commission's work, done largely in Hong Kong. For Stage II, which includes workshops in other Southeast Asia sub-regions, TEF has just approved a budget of US\$ 8,000.

- # 10. UNESCO, Learning to Be (UNESCO, Paris, 1972) and UNESCO, Education on the Move (UNESCO, Paris, 1975). For example, see these chapters in the second book : "In search of new development models", p. 32; "Education today blocks change in Latin America", p. 28; "A plea for incidental education", p. 140; "Combining out-of-school education with educational systems", p. 129;

"For a de-institutionalized education", p. 141; "Promoting self-teaching", p. 143; "To change education, change institutions", p. 160; "Towards individualized learning and personalized study", p. 206; "Formal schooling misses the target", p. 62; etc. A majority of the authors are from the "non-Western" world.

11. Order from : CNTS, Survey Report, 68 Begonia Road, Yau Yat Chuen, Kowloon, Hong Kong.

12. These are the Churches : ANGLICAN : Seoul Diocese - Anglican Church in Korea, Diocese of Kuchin, Diocese of West Malaysia, Diocese of Singapore, Diocese of Kurunagala - Sri Lanka, Taiwan Episcopal Church, National Council of Nippon Sei Ko Kai, Church of the Province of Burma, Diocese of Sabah, Diocese of Taejon - Anglican Church in Korea, Diocese of Colombo - Sri Lanka; INDONESIAN : Gereja Kristen Jawi Wetan (East Java Christen Church), Gereja Punguan Kristen Batak (Batak Christian Community Church), Gereja Masehi Injili Minahasa (GMIM), Huria Kristen Batak Protestant, Huria Kristen Indonesia, Gereja Toraja, Protestant Church of the Moluccas; METHODIST : The Methodist Church - Hong Kong, The Methodist Church - Australia, Iglesia Evangelica Metodista en las Islas Filipinas, The Methodist Church - Sri Lanka, The United Methodist Church - Philippines; BAPTIST : Burma Baptist Convention, Baptist Union of New Zealand, Bengal, Orissa, Bihar Baptist Convention, Council of Baptist Churches in North East India; CONGREGATIONAL FORMS : Congregational Union of New Zealand, Congregational Union of Australia, Churches of Christ in Australia, Associated Churches of Christ in New Zealand; UNITED CHURCHES AND NATIONAL CHURCHES : Iglesia Filipina Independiente, United Church of Christ in the Philippines, Church of Christ in Thailand, United Church of Christ in Japan - Kyodan, Church of North India, Mar Thoma Syrian Church of Malabar; PREBYTERIAN : Presbyterian Church of New Zealand, Presbyterian Church in the Republic of Korea, Presbyterian Church in Taiwan; LUTHERAN : Japan Evangelical Lutheran Church, Evangelical United Lutheran Churches of India; SALVATION ARMY : Melbourne, Australia, New Zealand, Korea.

- # 13. These are the seminaries or ministerial training institutions : Central Philippine University; Union Theological Seminary, Manila, Philippines; New Zealand Baptist Theological College, New Zealand; Congregation of College of New Zealand; Sekolah Tinggi Theologia Jakarta, Indonesia; Methodist Theological School, Sonawa, Indonesia; Presbyterian Theological Hall, Knots RH Dunedin, New Zealand; Yu-shan Theological Institute Taiwan; Thailand Theological Seminary, Thailand; Chung Chi College, Theology Division, Hong Kong; Holy Cross Theological College, Rangoon, Burma; Bangkok Institute of Theology, Bangkok, Thailand; Tainan Theological College, Tainan, Taiwan; Concordia Theological Seminary, Hong Kong; Akademi Theologia G. K. E., Banjarmasin, Indonesia; Lutheran Theological Seminary, Baguio City, Philippines; Salvation Army, New Zealand; The Salvation Army of Training College, Seoul, Korea; Adventist Theological Seminary (Far East), Philippine Union College, Manila, Philippines.

- # 14. Newman, F. Report on Higher Education (Washington : U. S. Government Printing Office), 1971. The "Newman Panel" was a Commission set up to recommend principles which should guide government funding of post-secondary institutions at all levels, including scholarships and loan programs.

- # 15. Diversity by Design, The External Degree, and Independent Study, all three books published in 1973 by Jossey-Bass, San Francisco; these books are reports of the Carnegie Commission for Non-Traditional Study, Samuel Gould, Editor .

- # 16. (Cfr. footnote 10) .

- # 17. One of the most successful efforts in Non-Traditional Post-Secondary education is Britain's Open University. (Cfr. Jeremy Tunstall, The Open University Opens, Routledge and Kegan Paul, Ltd., Broadway House, 68-74 Carter Lane, London, E. C. ; 1974) . It is a mesh of T. V., and radio taught courses combined with some 260 tutorials centres. Essential to its operation is the assistance of the computer, which handles most of the mailing of lessons, correcting of objective tests, and keeping track of academic records. Without the computer, the cost per student (or "cost-per-layman") would be prohibitive.

What are the implications for the Church? If the congregational task of lay training needs supplementing, is this perhaps such a large task that the seminary cannot possibly do justice to it? Does it perhaps need the assistance of a computer? Could congregations be assisted in this way with survey courses provided by cassettes, church newspapers, etc., the "tutorial centre" supplementing this being the congregation? This writer believes that the answer is "yes". It seems to him that there are too many half-baked courses (possibly too great a proportion in print, as opposed to tapes or other media). If, for example, the "evangelicals", or "the Lutherans", for that matter, could pool some of these talents to produce better quality survey or "interest arousing" courses for laymen, at reduced cost if using a central computer, with congregations assisting as tutorial centres, then the job of lay training could be done better. Membership courses (basic doctrines, discipleship, witness training, stewardship, the role of the laity in an active church) could be a good starting point. The course would have to avoid denominational and possibly cultural differences, on the assumption that that enrichment would be supplemented at the "tutorial centre", the congregation. The writer believes this subject needs serious consideration.

- # 18. Carnegie Commission, Dressel and Thompson, Independent Study, p. 152.

- # 19. Under a grant of US\$ 27,100 from the Theological Education Fund, Latin America Biblical Seminary (LABS) in Costa Rica established a program named Diversified Program at a Distance (PRODIADIS). The following is their own description of the program : "The purpose of the Diversified Program at a Distance is to facilitate, on the post-secondary level, a theological education, understood to be the acquisition of knowledge, abilities, skills, and attitudes needed for this Christian ministry in the church and in society as variously manifested. In addition to the courses which this program offers, the student may utilize other educational resources found in his locality such as theological institutions, universities, tutors, libraries, etc. Credit is offered both for the formal studies and for non-formal experience as evaluated. The student shares in the determining of his course of study and pursues it at the rhythm which he desires while remaining at his accustomed place and occupation. The program is not identical with that offered in residence at LABS but is of the same level and the units are interchangeable. The diploma, the bachelor's degree, and the licentiate in theology are offered." Further information on this is available from TEF.

- # 20. Ibid., p. 3
- # 21. Ibid., p. 10; italics ours.
- # 22. Ibid., p. 150
- # 23. Ibid., pp. 9, 151
- # 24. To quote again from Independent Study : "We learned that these schemes (of independent study) are viable, however, only if the independent study is programmed for sizable groups of students, and if groups of students take the independent study courses with a common schedule. If independent study becomes completely individualized - that is, if each student's program is unique and the student consults the professor individually and is examined individually - the cost becomes exorbitant". (pp. 66-67). On the other hand, sometimes poor education is mislabeled "independent study" : "Economic considerations were repeatedly given as a major reason for reducing independent study opportunities. But costs have usually been high because students have seldom been permitted to engage in truly independent work. A colleague once reported the case of a professor lecturing three times a week to an "independent study" student. In this report we have suggested approaches which are not as expensive as estimates based on the tutorial pattern would suggest". (p. 152). Furthermore, there is the possibility that "independent study capability carefully developed through the first two or three years can produce students who need very little faculty time in their later years" (p. 67).
- # 25. The authors of the same book have this to say about inertia : "The greatest hazard to the realization of this broader conception of independent study is the college environment. Departments pride themselves on a wide range of courses, while professors prefer classroom lecturing to promoting their students' capacity for self-direction. This orientation results largely from the preoccupation of professors and departments with their discipline. The graduate school is the culprit, for it educates specialists in disciplines rather than teachers committed to encourage student learning.

Obviously independent study will not become available to most students or become a capability required for a degree until professors recognize its value and adapt their instructional approaches accordingly". "For those concerned about lack of faculty commitment to independent study we would point out that the Open University in Britain and the parallel developments in this country, which may be seen as promoting independent study for external degrees, have largely been developed outside of traditional institutions by a cadre of administrators and faculty dissatisfied with existing patterns. Traditional colleges and universities which hope to promote self-directed learning might do well to copy this new approach by identifying a sympathetic and able core of faculty and giving them responsibility for developing independent study". (pp. 150, 151). Particularly revealing is the finding that "Institutions primarily for teacher preparation take turns in last place or share last place in five of the eight classifications (of independent study)". (p. 17).

26. Ibid, p. 152

Case Study (2)

CONTINUING AND EXTENSION THEOLOGICAL
EDUCATION AT GURUKUL, MADRAS

(H. Hoefer)

I am thankful for the opportunity to share with you the new identity and programme of our Gurukul Lutheran Theological College and Research Institute, located in Madras, India. I will try to outline developments in continuing and extension theological education.

GURUKUL IDENTITY

Historical Role

Gurukul was begun in 1927 as a theological College for the earliest Church in India, the Tamil Evangelical Lutheran Church. In 1953 it was re-organized on a pan-Lutheran basis to provide BD-MTh level theological education for all the Churches of India. Gurukul has had a well-established reputation for theological excellence, primarily through the presence of outstanding missionary theologians on its staff. Gurukul has always been the symbol and dynamic centre of Lutheran unity in India.

New Identity

In 1971 the decision was made to re-organized Gurukul as a Centre for continuing and extension theological education serving all the Churches in India. The motivation for this radical change in direction was financial, educational and ecumenical. The financial need for consolidating resources is self-explanatory in a context like India. Educationally the concern was to provide all the Churches of India with a unique theological resource and expertise in the crucial area of continuing and extension theological education. It was also felt that Gurukul should be a forum for the Lutheran Churches of India both to express and to evaluate their theological heritage.

Ecumenical Philosophy

Gurukul is a Lutheran institution. By this we intend that Gurukul offer a Lutheran Theological perspective to all its work. Administration and finances are primarily Lutheran (Lutheran Churches and Missions of India, LWF, VELK), though Associate

members from other denominations are being invited to join our governing Council. Participants and leadership for programmes are drawn from all the Churches. Presently the staff is all Lutheran; but we hope to add at least one non-Lutheran by next year.

GURUKUL'S PROGRAMME

Objective

The objective of Gurukul's new programme is to bring theology into dynamic relationship with the local parish, both for the renewal of ministry and mission at the grassroots level and for the renewal of theology at an academic level.

Methodology

Gurukul's basic educational methodology is one of action/reflection. Experiences of ministry and mission are provided and the implications for the local parish evaluated. Workshops are conducted to provide skills for implementing the new insights and concerns. Studies are made into complex issues facing the local churches.

Venues

Gurukul's programmes are conducted both in Madras in English medium for participants from all over India and in different regions of India in regional languages. Through the regional programmes, the insights and concerns of the major seminars are brought into lower and more crucial levels of church leadership. The different venues for these central and regional programmes are as follows :

1. In-Service Training Courses

Twelve such courses for pastors have been conducted to date. Courses are also conducted regularly for women church works and youth leaders. Two Asian pastors were sponsored by the CCA for our last course in July 1976. We hope there can be regular participation by Asian pastors, women and youth in the future. A description of one model we have developed for such a training is given in the Appendix.

2. Extension Theological Education

Presently Gurukul is conducting weekly tutorials for lay people and external BD students in the Madras City area. The enrollment last term was 91. Extension classes on special topics (such as stewardship, indigenous music, sex education, etc) are also organized regionally.

3. Critical Reflection Seminars

On the average once a month Gurukul sponsors a special seminar to study some particular challenge for problem facing the Churches. Topics such as the Christian Image, the social-political implications of Baptism, social responsibility, social injustice to women, and many others have been discussed in depth.

4. Research

Gurukul has been a research centre from its very inception. In keeping with its present emphasis upon the local parish or research programme also is practical-oriented. Several lay people are now pursuing a research Diploma in areas like comparative religions, evangelistic approaches to the caste Hindu, the village religious beliefs.

5. Publications

Gurukul sends out a quarterly news bulletin, "Gurukul Perspective", in which reports on its various seminar discussions and training programmes are given. Several major publications are planned. Once, a handbook for Christian School teachers, has just been released.

PLANS

We at Gurukul recognize that we have a great deal more to work to do in terms of methodology for continuing and extension theological education. In this regard we are planning the following new programmes :

1. "Master of Ministry"

One of the on-going difficulties in In-Service Training is that the participants almost inevitably succumb to the pressures of tradition upon return to their local parished. A more sustained, goal-oriented in-service training programme is necessary.

We have begun to organize a 3-year In-service Training programme together with sister institutions who give training in psychological and sociological skills. A professional "Masters of degree will be granted upon completion of some model form of mission or Ministry on the local level, utilizing the skills and supervision provided by the course.

2. Evening College

A 4-level evening college is planned for the large christian population in Madras City. One level will be Diploma in Christian Theology under the philosophy department of the Government University. A second level will be an evening BD programme. A third level will be the continuation of the present practical-oriented lay-theological training. A fourth level will be special lecture series on topics of immediate interest in the city. Gurukul wants to be a major theological resource for the Madras congregations.

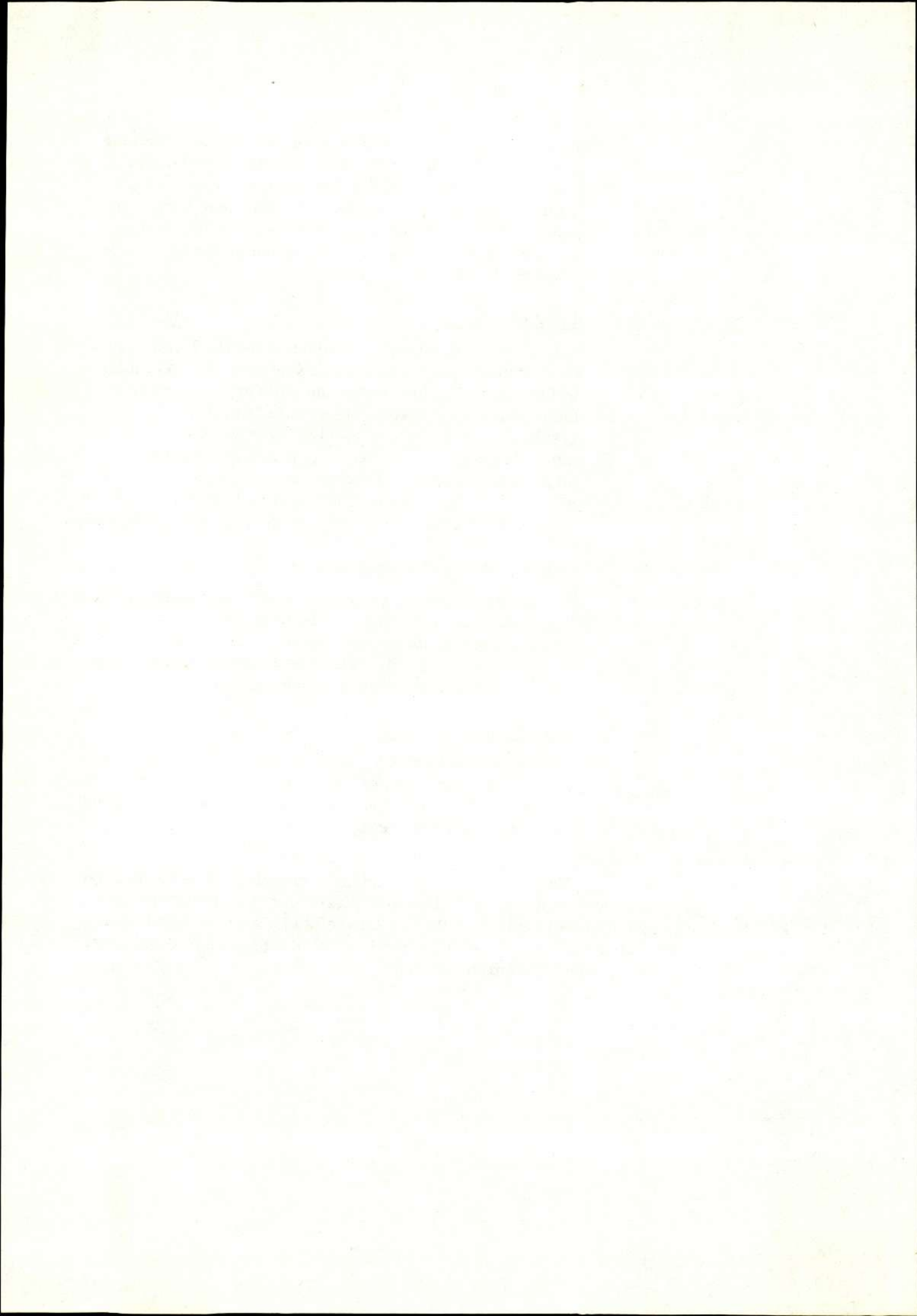
3. Summer School of Research

A six-week training in research skills is planned for pastors and lay people. The plan is to provide the basic training and then send the participants to the local places with particular assignments. The studies are later evaluated and related to local mission opportunities.

4. Periodical Publication

Gurukul hopes to edit a quarterly journal for local parish needs. The many papers from our special seminars may be published in this periodical, and so reach a wider and more significant audience.

The adjustment for academic to parish-oriented theology is never easy. We have had to struggle on many fronts. However, we now feel confident, that we have a unique role to play in our Indian context. We look forward an exciting future in theological education for Church renewal.



III. WORKING PAPER

THEOLOGICAL EDUCATION TODAY

(A. A. Sitompul)

Introduction

1. The purpose of this paper is to summarise and reflect upon the last LWF International Consultation on Theological Education, held in September 1975 at the Ecumenical Institute Bossey, Switzerland, whose task it was to wind up regional and national consultations previously held on the same subject.

Between 1971 and 1976 no less than ten national and regional consultations on theological education were held in various areas of the active support of the LWF Department of Studies through its Office of Theological Education. Four of the consultations were held in Africa (Addis Ababa, May 1971; Accra, October 1971; South Africa, July 1972 and again Addis Ababa, July/August 1975). Three consultations were held in Asia (Parapat, Sumatra, September 1973; Madras, November 1973 and Hyderabad, November 1973); one was held in Latin America (Brazil, August 1972); and one in Europe (Warsaw, April 1972), and one in U.S.A. (St. Louis 1972), (after International Consultation were held one in Asia : Tokyo, Japan (1975); and one in Latin America: Bogota, Columbia (1976)).

2. During the last International Consultation new experiences were discussed and valuable proposals at regional and national level were made. Two major questions were focused upon thorough examination of certain case-studies and group discussions, namely : 1. What are some of the essential demands on theological education in a world where human survival is increasingly being endangered daily and where, as a result of ever-growing violence and counter-violence, clear spiritual values, capable of being put into daily practice, are intensely needed? 2. What are to be the new features of a learning-teaching community in the context of a particular situation or of society as a whole?
3. One of the points that was greatly emphasized in the course of the consultation was the needed and urgency for supporting and developing full participation of Latin Americans, Africans and Asians in the implementation and consolidation of more relevant and meaningful theological education for themselves.

In this connection, it was stressed that the indigenous cultural background of people of a given church must, as far as possible, be respected when designing theological training for the whole people of God. However, it was rightly noted that the universality of the Christian faith might be jeopardized if cultural Christianity were overemphasized. It was, moreover, pointed out that an overstress on a people's cultural background could lead to an eventual weakening of ability for self-criticism.

4. The Bossey Consultation focused primarily on the selection of which was made on the basis of the findings of LWF related national or regional consultations during the period 1971-75 and of the experiences of churches and theological institutions in three continents, namely Africa, Asia and Latin America. The themes dealt with were the following :

1. Theological Education Within the Whole People of God.
2. The Implications of Ecumenical Co-operation in Theological Education.
3. Financially Viable and Independent Theological Education.
4. Renewal of the Traditional Types of Theological Education.
5. Introduction of Non-Traditional Types of Theological Education.
6. New Methods of Theological Education.

I. What is Theological Education for the Whole People of God?

1. It was pointed out that until recently theological training was considered to be a privilege of pastors and theological professors. This attitude prevails in many churches even today in spite of the fact that many voluntary lay workers - men and women, adults and youth - are deeply involved in many tasks of the church which require some theological training. At the time of the Reformation, in the sixteenth century, the Church had emphasized the need for educating the whole people of God. The Reformation Church spoke of the "Priesthood of all Believers". Later, this understanding of the nature of the Church was either misunderstood or wrongly interpreted. The challenge to the Church today then is to recapture the authentic meaning of that phrase, reflect on its implications to the life of the Church and live up to it.

The misunderstood form is often justified by arguments based on a misinterpretation of our confessions. The office of preaching in the text of the Augsburg Confession (Article V) is not identical with the office of the ordained ministry. The way in which the ministry is conducted is a matter of church order. In all cases, however, the basic ministry of God's Word in the world is entrusted to the whole congregation. The Augsburg Confession refers to this basic ministry of the whole congregation. Similarly, Article VII of the Augsburg Confession, in speaking about the congregation in which the Gospel is being preached purely and in which the sacraments are being administered rightly, refers to the basic ministry of the whole congregation.

2. The function of theological education has to be oriented towards equipping all church members for the ministry in various forms, and the professional ordained ministry is one of these forms. With a view to safeguard that theological education pursues its true purpose, it is a matter of urgent necessity to examine critically the background and the motivation of traditional concepts which have cemented divisions in the Church, e.g. the stereotype division between ordained ministers and lay people, between men and women., rich and poor, educated and uneducated, old and young. A new theological interpretation of the Church and its mission and of the ministry of the whole people of God to the world should be elaborated in order to pave the way for a reorientation in theological education.
3. The Accra Consultation (1971) stressed that the ministry should be more committed in teaching and preaching to the whole people of God in conformity with the New Testament view. The Head of the Church, the Lord and Saviour Jesus Christ, ministers to His Body through the proclamation of the Gospel in Word and Sacrament and builds up the Body for its ministry to the world, individually and corporately. This implies :
 - a) to serve our fellow-men in deeds of love and mercy
 - b) to work for more just and humane structures in society
 - c) to shape the mind of the Church and of the world around towards programmes of justice and peace.

4. Women should more and more be made to participate in church life and in theological education. The Bossey Consultation acknowledged unanimously the fact that the presence and involvement of women in theological education has so far been seriously neglected in many parts of the world. Many theological schools have either no women students at all or very few of them. The problem becomes even more serious and complex when it is realised that in numerous churches the question of ordination for women who completed theological training is not entertained. Often these women end up teaching religion in schools instead of serving parishes as ordained pastors. They are not being trained for ordination, but to become Bible preachers, parish workers, social workers or school teachers. In many churches women are discriminated against on the basis of their sex. It is essential, therefore, that in future theological interpretation of the relationship between men and women should focus more on the "new creation in Christ" rather than on the Genesis account of creation and the Fall.
5. A great deal more needs to be done by churches in order to bring about full participation of women in every sphere of church ministry. Women and men should serve the whole community in equal partnership, fully sharing their gifts and resources with one another. Notwithstanding the fact that at certain times and places women may be far more able than men to minister to women, the tendency to call women to minister to women and children only must be avoided as much as possible. In considering how best theological education for the whole people of God could be implemented in practice, the International Consultation made the following suggestions :
 1. that on the boards of theological education, laity, including men, women, and youth, should be admitted as full members,
 2. that women should be elected constitutionally on all levels of church administration and not simply selected or co-opted as a privilege concession,
 3. that women should be included on all commissions and committees of the Lutheran World Federation,

4. that our task as Christians regarding women is to initiate a change within the structures of the church in favour of their full participation in the church life as well as in society.

II. The Implications of Ecumenical Co-operation in Theological Education

1. Ecumenical co-operative structures in theological education are possible in the universities and Union Colleges. Federative models of theological education, such as the "clusters" seminaries (St. Louis 1972) are realisable at denominational and interdenominational level. These co-operative patterns for theological training must be initiated, decided and carried out by the local churches and the concerned seminaries if they are to be relevant and meaningful. 1)

It was pointed out that 'co-operation in theological education must be based on real needs if it is to be appealing and convincing. A statement of such needs, in lines with biblical teachings, doctrinal convictions, education trends and local situations must be carefully worked out. Co-operation in theological education must emphasise equality, mutuality and oneness if it is to be durable and strong. Differences between participating groups must be respected and their similarities should be emphasized, and the special interests of each, particularly of the smaller schools, should be taken care of in every way possible". 2)

2. Effective ecumenical co-operation must be "based on the need to realize concretely our God-given oneness in Christ. Diversity and multiplicity in the Church may be a manifestation of the variety of the gifts of the Holy Spirit (Cor. 1, 12), but human divisiveness and sectarian factionalism are a scandal - a denial of our baptismal unity. Christian divisions also hamper the witness of the Church because they mispresent to the world the nature of the Gospel as proclaiming one Lord for all people;" argued the Consultation. Co-operation is needed both at international level and in the local church. The local church should take the lead, if possible. However, in case co-operation is brought about by the seminary, the congregation (local church) should be made to fully participate in the initiation, discussion and implementation of co-operative programmes.

3. The Hyderabad Consultation advocated to make "use of local resources and organizing lay participation and training". Co-operation should also involve the exchange of personnel, equipment and information. Fruitful discussion, dialogue and possible reinterpretation and reapplication of the traditions of the Lutheran Church to the complex problems of our time could be achieved by bringing together people from North America, Europe and from Asia, Africa and Latin America.
4. The Warsaw Consultation stressed the importance of the "the exchange of ideas and experiences of the various theological training systems in the European churches". Increased co-operation along these lines proves necessary and will contribute meaningfully to a better service of the churches.
5. A variety of factors which stand in the way to ecumenical co-operation relate either to Lutheran or non-Lutheran churches and institutions. They were noted and dealt with during the International Consultation :
 - a) The historical traditions to which the churches belong,
 - b) political, social, racial and economic conditions prevailing in a country,
 - c) financial questions,
 - d) the question of identity,
 - e) adherence to familiar organizational structures and
 - f) theological and doctrinal differences

III. Financially Viable and Independent Theological Education

1. The question was raised whether theological education will always be dependent on the money of somebody, e.g. congregation members, churches, mission boards, or state. In various situations theological education is dangerously dependent on foreign funds or on historically developed patterns of state support (Tokyo, 1975) . It indicates that theological educations are still dependent on the West for over 70% of their income. 3)

It was acknowledged that finance and power are often closely related. The Church that supports a seminary tends also to control or dominate it in one way or another. Thus, in spite of all that has been said to the contrary, financial support from outside - be it a mission board or foreign church - tends to subject the receiving church or seminary to some foreign influence and domination. Dependency of the seminary on financial support from outside tends to discourage interest, involvement and responsibility of the local congregation. The whole matter of dependency has to be seen in the light of the complex interaction of different but related power structures.

2. What steps then should the seminary take in order to achieve a measure of financial independence or interdependence?

In Latin America, Africa and Asia, the theological institutions and seminaries are usually considered instrumental to the Church. Therefore, self-reliance is extremely difficult to realise. Even if financial independence could be realized in practical terms, it would still be inadvisable as long as the seminary remains a servant of the Church.

It is imperative that the local church be educated and convinced that theological education is an integral and indispensable part of its life and work and that it is duty-bound to give support to the seminary in whatever way possible.

3. The Lutheran Theological Seminary in Hong Kong, for instance, 4) is in the process of making new experiences by establishing healthier financial conditions and convincing the Church that theological education is no longer only an enterprise of overseas mission bodies, but an integrated function of the Church. The Seminary has taken various measures such as :

1. to cut down on the number of staff persons
2. to reduce non-essential expenditures
3. to revise the book-keeping system
4. to introduce student fees and student voluntary services
5. to offer secretarial services to churches on a payment basis
6. to rent unused buildings, etc.

The most important step the Seminary in Hong Kong took in 1971 was the attempt to bring the sponsoring church into closer involvement. The Seminary Board of Directors was broadened to include both clergy and lay people, the curriculum was extended to try to meet the various needs of the Church; bulletins were issued from time to time to inform the congregations about developments and financial problems and Seminary open-day was held regularly for church members. In 1971 funds were raised amounting to about \$ 2,000, and in 1972 this figure doubled. In 1973 the local revenue was 150% more than the previous year. In 1974 local contributions and other income increased by 30%.

4. Researching in Africa, Asia and Latin America, The South Pacific and Caribbean areas 5) found that viability of theological education can be secured by :
 - a) Local Church contributions
 - b) Fee revenue and pooling of student earnings
 - c) Endowment involving labour and participation of faculty and students
 - d) Combined sources of revenue
 - e) Subsidies of Church-related universities and colleges
 - f) Use of foreign subsidies
 - g) Capital projects
 - h) Alternative patterns
 - i) Training of Faculty (up to doctoral level) at regional/national schools.
5. Meaningful incentives and ideas were contributed at the Bossey Consultation as to how the seminaries should achieve co-operation with and financial independence from the Church. The Church/congregation must identify with the seminary by recognising theological education as an integral and indispensable part of its life and work and by accepting the dual role of the seminary as servant and prophet. Some of the practical ways in which the Church/congregation, especially in Latin America, Asia and Africa, can help, were set up as follows :
 - a) to have a regular budget for theological education in the church/congregation,
 - b) Sunday collections and money collected through special fund raising appeals could be given to the seminary,

- c) professors and students, as members of the teaching-learning community, could serve churches/congregations by collecting gifts which might be used to benefit the seminary,
- d) certain available church resources could be used to serve the seminary (e.g. renting buildings) .

6. In order to overcome financial problems and to renew the seminaries' structures, the International Consultation proposed that :

- congregations could support students who are sent to the seminary by them,
- whenever possible, students could work and bring the money to a central fund which should then be used as part of the seminary budget,
- the students and the professors could take part in agricultural projects or in other productive projects,
- student fees should be introduced and encouraged,
- congregations could also make an extra effort to offer scholarships,
- some courses could be dropped, depending upon the immediate need of the church/congregation and society,
- students could work during the day and attend classes at night, thus enabling them to pay school fees,
- alumni could be encouraged to contribute monies, to teach some subjects and be made to involve in the total life and growth of the institution,
- staff from a nearby university or theological college could offer full or part-time service to the seminary,
- the seminary could offer multi-level or mutually complementary courses to the society at large. As a result of sensing the seminary's service to the society, the state could undertake to finance the activity.

IV. Renewal of the Traditional Types of Theological Education

1. Why is a renewal of the traditional types of theological education important? The traditional types of theological training can no longer satisfy the needs of the churches today, neither in Latin America, Africa and Asia, nor in Europe and North America. Theological education must be able to meet the concrete contemporary needs of the Church and of society. The Third Mandate Programme of the TEE "Ministry in Context" applies the authentic contextualization to theological education in its three vital aspects :

1. "to encourage relevant and indigenous theological reflection and expression,
2. to examine and experiment with theological curricula and teaching methods,
3. to analyse and experiment with seminary forms and structures".

The criterion of contextualization means wrestling with the message of the Gospel within given contexts, namely the environments of socio-politics, religion, culture and economics.

2. It was highlighted 6) that theological education, which is worth the name, must relate to the social, political and economic environment of a concrete life situation in critical and self-critical awareness. Constructive criticism and self-evaluation would inevitably enhance the ability of the institution to play its prophetic role in the Church and society more responsibly. It should be clearly understood that the importance of criticism and self-criticism is to keep the theological school on the alert and to help it to become a better servant and more effective prophet in the community. This being the premises, the seminary has to try to come to grips with concrete problems at grassroot level.

Society and World in Context

3. The dual role of contextual theological education is very important : On the one hand as an instrument of prophetic function and on the other hand as a servant of the Church.

A theological school is expected to live, teach and act as a servant of the Church, but at the same time - as an organ of the church - it shares with it the prophetic responsibility in the society and in the world. The seminary is not the only fountain of prophecy, even though it is expected to play a prophetic role within the Church and within the community in which it is situated. The seminary must also listen and be open to what the Church, the community and the society have to say in terms of faith, justice, freedom, poverty and oppression.

It was observed that poverty is an oppressive structure which cannot be adequately dealt with by acts of charity to individuals. Root causes of poverty must be exposed and solutions found. Many Christians in Latin America, Africa and Asia have the conviction that part of the Christian action and mission in the world is precisely to fight these oppressive structures in favour of more humane social justice. What about the heavy contrast between the Church of the poor and the Church of the privileged? How should we adequately tackle our responsibilities in theological education in the face of this challenge?

Cultural Context

4. Theological education should encourage indigenous theological reflection and expression in context. Both the Addis Ababa and Bossey Consultations stressed the importance of curricula related to a given culture, because the effective communication of the Gospel is always incarnated in a particular cultural setting (context) in which our churches have been placed by God. Those things that have been imported from other and our own cultures (i. e. hymns, liturgies, institutional structures, educational methods, etc) should be closely examined to determine whether they hinder or further the impact of the Gospel.

It was noted that the indigenization of theology on the basis of a given culture must, inevitably, raise the question of what is the Christian understanding of creation, of the world, of the individual and of the natural order of society. What do we understand by the universality of Christ? How does one indigenize theology without necessarily neglecting the universal dimension of the Christian faith?

Some theologians are already worried by the extent to which Christianity had been indigenized in Western Europe and North America. The real danger for the Church that gets so deeply immersed in cultural Christianity is that it gradually lose its ability to be self-critical and fails to play a worthwhile prophetic role in society. Therefore, the challenge to the Church - in particular in the developing countries - is how to ensure that our Christian theology is both indigenous and universal, and to keep an appropriate balance between the two.

5. The task of theological education is, therefore, to deal with the question of how Christ can be incarnated in man in each locality, in the nation, in the continent, in the world and, indeed, in each generation. Universal Christian theology cannot be properly and concretely expressed outside the various contextual interpretations of the meaning of the Gospel. Wherever we are on the globe - east, west, north or south - what we need to do is to help one another to come to a full understanding as a learning community in world-wide ecumenical dialogue, of what God's act in history to deliver, liberate and save His people means in real human situations.

The Bossey Consultation recommended that, as theological education relates its issues to social and political life and informs about Christianity at large and points to the great commission for the extension of the Christian Gospel, more emphasis and intensification be placed on the missiological dimension in all parts of the curriculum. In the future, theological institutions must aid the churches in setting up a forum to engage in critical cross-cultural study of confessing Christ in the cultural context.

Interdisciplinary Education

6. Several of the previously held consultations (Brazil, Parapat, Madras, Hyderabad) up to the Bossey Consultation recommended that theological education programmes work out a curriculum that not only includes traditional theological studies, but also other sciences such as basic sociology, psychology, anthropology, politics and pedagogics; and that, at the same time, theological institutions open their doors and offer their services in providing theological training to social workers, teachers, doctors, psychologists and professional workers of other disciplines.

The interdisciplinary Seminar on Urban Industrial Concerns in Africa 7) held in Nairobi in 1974, brought together participants from many parts of Africa and from different churches, including the Roman Catholics. They combined academic theological reflection with the use of other sciences and field work and provided a model as to how various churches could co-operate on a broad regional/continental basis. Training should take place both in the class-room of the seminaries and in the prospective field of activity of the student. Experience and reflection should guide.

Specialization - Teamwork

7. The Consultation in Brazil and Parapat underlined the necessity of specializing in scientific-theological work. The Brazil Consultation stated that seminaries are also responsible for continuing and deepening theological research in their churches. For this reason they should offer talented students the possibility of specializing in scientific-theological work. It was suggested 8) that the pastor should be in a position in a variety of fields - but without taking over the role of a specialist - to share in the practical day-to-day work of parishioners, thereby facilitating dialogue and creating fellowship in real life situations. He further advocates teamwork done by pastors between themselves who should, however, not hesitate to solicit the presence and advice of specialists, such as social workers, psychologists, etc. Everybody in the parish should be given the opportunity to contribute to the community according to his/her gifts. Ministry must be no more the monopoly of the pastor. Teamwork realised by ministers of different confessions should also be encouraged and/or in co-operation with lay people.
8. In the pluralistic community/society, teamwork in theological education, thus understood, should comprise not only academically trained ministers, but also otherwise in the church service integrated specialists, e.g. catechetics, evangelists, women preachers, teachers, lay-preachers, etc. to propagate the Word in the world.

The Accra Consultation and the Parapat Consultation stressed the need of specialization in scientific-theological work as well as in other disciplines for a meaningful theological education, the study of administratives

concerns, such as management stewardship, communication, agricultural programmes and community development, medical aid, social work and scientifics for higher schools.

A thorough renewal of traditional forms of theological education along these lines was recommended and accepted by the Bossey Consultation, namely training for administrative functions, urban industrial courses, mass media and clinical pastoral education.

V. Non-Traditional Types of Theological Education

1. Non-residential forms of theological education come under these categories ; they are not institutionally bound to theological schools.

The Addis Ababa (1971 and 1975), Parapat and Bogota Consultations recommended that the resident theological education curriculum be extended, shaped and adapted to serve as an adequate T. E. E. (Theological Education by Extension) programme. The Mekane Yesus Seminary and its Board have resolved to improve the T. E. E. programme according to the criticism that has been formulated against it.

T. E. E. programmes, or programmes similar in pattern, have been or are in the process of being set up not only in Latin America, but also by the Lutheran churches in Africa (Addis Ababa; possibly in Tanzania), in Asia (Madras, Hong Kong, Manila and Indonesia) . They come into existence in response to an urgent need : in view of a want of trained churchmen/women, it is imperative to prepare candidates for ministry and leadership in Church and society and to provide continuing education for pastors, evangelists, also by means of in-service training.

The programme aims at minimising the problem of shortage of ministers, leading its trainees to a non-professional or non-paid ministry, or a "tent-making ministry", and at promoting members of the Church as elders/presbyters, counselors, teachers and lay preachers for the work in the congregations.

2. T. E. E. programmes aim at giving students advantages 9) , e.g. :

1. the student can study without leaving his family,
2. the student lives in his/her local community and actively participates in the work of his/her congregation,
3. the student puts his/her study practice,
4. the student simultaneously grows educationally and economically,
5. the student becomes accustomed to supporting him/herself and serving his/her Church at the same time.

3. T. E. E. is a viable teaching system for churches with limited financial resources and knowledge. However, the disadvantages of T. E. E. should also be mentioned, namely :

1. receiving less on-going spiritual care and intellectual stimulation or scientific theology, which are important to challenge a dialogue with other ideologies, religions and technologies of our modern world,
2. less facility in utilizing libraries for research and of other resources considered as helpful and basic in the learning process,
3. limitation on programmed texts and qualified persons to prepare texts,
4. limitation in communicating world-wide experience within a given congregation and the difficulty for the trainee to move outside his/her congregation.

Nevertheless, T. E. E. meets the needs of the Church today, especially in Latin America, Africa and Asia, and it is to be hoped that T. E. E. curricula set up in Latin America, Africa and Asia are not copying Western models. 10) It is somewhat surprising that some of the T. E. E. handbooks are still entirely in the wake of disciplines and curricula as practiced and set up by the Church in Europe. This is by no means a value judgment of Western theological academics. The criteria valid for the Western theological institutions are simply not always applicable and adequate to stimulate and challenge the living theology in particular societal situations in Latin America, Africa and Asia.

4. Topics and subjects of theological education must be contextual with a given cultural, societal and human situation. It is understandable and intelligible that the curricula of theological education in the developing countries emphasise a theology of dialogue (confessionals, religions, ideologies), a theology of cultural context, a cultural theology, a political theology and a missiological theology besides a biblical theology. The churches of Africa and Asia are at present examining and discussing at their WCC Consultation in Bossey (June 1976) "The African and Asian Contribution to Contemporary Theological" : Biblical Theology, Pastoral Theology, Political Theology, Cultural Theology, the Theology of Dialogue and Missiological Theology.

Theological education must deal with "Church Theology" as well as with "Scientific Theology" 11). I mean, Church theology is not an individual theology which we find in well formulated statements in print. It should rather be a living theology, an interpretation, a dialogue of church members (including lay people) based on their daily struggle in life and on their faith.

In the West theology is mainly considered a monopoly of theological educators. They are thinkers or researchers, but lack pragmatic experience and are frequently not sufficiently involved in the activities of the Church and in society. They know the Church and its problems only theoretically. They often have a one-sided knowledge lacking the substance of life. Church theology is important because all the church members are fully involved, struggle and make the decisions together. It is an enlivened involving the whole human being. Taking into account that the church growth is in direct relation to our faithfulness to the Gospel and to our daily spiritual renewal, the permanent updating of the programmes of the Church's theological educations - and the inclusion of political and socio-economic related subjects in them - should only be done within the spiritual and theological dimensions of our task (Bogota's Consultation) .

5. This is the reason why the curriculum of theological education - and specifically of the T. E. E. - must contain topics adequately related to the main challenging problems a given church and society are facing. Theological Education must be able to equip the Whole people of God, both ministers and lay people.

The "Theology of Liberation", for example, is relevant to the Latin American existence and history. The curriculum must prepare the students to enter into a critical and creative dialogue with the "Theology of Liberation": "conscientization", "christological concentration", "Revolutionary Jesus", "the anonymous poor", "marginal Jesus", "self-reliance", etc. are some of its aspects.

6. Synthetical models of theological education, such as T. E. E. combined with traditional residential training are considered efficacious and commendable for continuing education of normally trained pastors (Warsaw Consultation); for elders and evangelists 12) for "auxiliary pastors" 13) in Brazil. These synthetical models serve also the purpose of training lay people and help the pastor develop in the trainee a sense for the church vocation and secular service.

The Bossey Consultation, therefore, recommended to the Lutheran churches "that they use T. E. E. as a useful complementary method, together and combined with the traditional residential form of theological education and that they provide the qualified persons to make such programmes possible".

7. Another form of non-traditional theological education is the "tent making" (self-supporting) ministry.

Full-time ministry in the parish parallel to a lucrative secular occupation was practised for centuries. Paul and most of the rabbis, like Hillel, Shammai, Akiba, Johanan, did not receive any fixed salary; they had to do some other kind of work to earn a living. Syprion, bishop of Tremithus in Cyprus was a shepherd; Basil, a manual worker; sub-deacon Quadragesimus in Buxentum, Italy, was also a shepherd; presbyter Severus was a wine-grower. They all had to combine the ministry with a secular occupation, and this was not considered exceptional 14).

8. Addis Ababa Consultation in 1971 as well as in 1975 suggested the immediate review of present forms of ministry in Ethiopia, in favour of the "tent-making" ministry: "The tent-making ministry training is for teachers, doctors, nurses, dressers, farmers, merchants, soldiers, administrators, pastors, evangelists, deacons and for everyone who wants to serve God and his fellow-men throughout his life independently from salary".

For the voluntary and tent-making ministry the Addis Ababa Consultation (1975) recommended to the Executive Committee of the churches in Ethiopia that, these types of ministry being urgently needed to enliven the Church, gifted preachers be encouraged to commit themselves; and that the Church study how to equip devoted Christians in secular professions for such a ministry.

In dealing with problems of paid ministry, the Addis Ababa Consultation (1975) recommended that :

1. "a committee to study the viability of theological education be set up to the end and that a paid ministry be financed from the social and economic base emerging in a self-reliant church in a socialist society,
2. that same committee study the necessity and possibility of a secular training for students of theology and for pastors and evangelists already employed by the Church,
3. that proper and careful handling of Church property and finances be emphasized to the extent that it enhances greater contribution by members leading towards self-reliance".

The tent-making ministry is available not only in Latin America and Ethiopia, but also for the churches worldwide. The Bossey Consultation recommended that tent-making ministry be used in areas where there is a shortage of pastors or where socio-politico-economic conditions do not allow for full-time pastors or other church workers.

9. The Consultation further recommended that non-traditional types of theological education be implemented, namely clinical pastoral education, theological education in small groups of action and reflection, new interdisciplinary ecumenical models of theological education, such as the pilot project "Interdisciplinary Seminar on Urban Industrial Concerns in Africa in 1974 and "cluster" seminaries (USA Consultation, 1972). These forms of theological education endeavour to make the best possible use of both scientific theology and the practical involvement of the total human abilities to the benefit of the community and society.

VI. New Methods of Theological Education

1. All the consultations whether on regional, national or international level aimed to renew the patterns, types, functions and methods of teaching theological education. They acknowledged that theological education, as now practised, cannot meet effectively and responsibly the needs and interests of the Church/congregation - the whole people of God.

The reasons for the inadequacies in theological education are manifold. One main reason is that, while in many countries all over the world essential socio-political changes have been achieved, corresponding reforms in the theological education system are frequently either still missing or insufficient. Under the impact of innovative trends towards more effective justice and real life opportunities, certain values inherent to our respective cultures are questioned; our churches and institutions are affected and recognise the necessity to abandon rigid hierarchical structures. These insights involve a slow process of experimentation and reorientation.

2. In some continents, nations and churches gained independence a long time ago. However, the systems and methods of education, including theological education, have not changed much. In South Africa the system is examination-oriented and forces the student just to collect and accumulate knowledge. Memo-technical methods of learning make this form of education non-creative, uncritical and non-involved. No personal effort is made to fully understand a problem, solve it and gain new insights. The student is not led to develop his critical faculties; students think that the studies they do in class are complete in themselves and that there is no need to develop these subjects further on their own. They merely take notes and return the indoctrinated material at examination time.

In Brazil, the seminar was compared to a flower-bed 15); plants must be nourished and encouraged to grow - The task of theological education is not to indoctrinate the students. Its aim is to help the student grow in character and spiritual maturity and to develop his responsiveness and inner freedom, and to deepen his faith and sense of mercy.

3. Self-education and discussion are relatively seldom used. Preference is given to attending lectures rather than reading books or doing research in a particular field. This situation is not specific to South Africa. The conditions are similar in other parts of Africa, Asia; and perhaps in parts of Latin America.

The traditional lectures can be meaningfully complemented and enlivened by tutored groups working on a specific subject. The interaction of theory and practice, experience and reflection involves forms of training such as "Field Practice", internships, research and tuition with audio-visual material.

4. In Sweden "Parish-related study projects" started in October 1975. This new approach allows for a variety of combinations in the theological field of study: the professors, travelling from parish to parish offer "parcels" of theological studies to be worked on individually through reading certain books, local study group discussions, attending lectures at the university. A final test completes this parish-related training.

5. Private leisure time study can be carried out through group study, group projects or in traditionally structured seminaries, workshops and small community groups. Group dynamics (Brazil Consultation) are another meaningful teaching-learning instrument or "Juku" type Seminary : personality education (Tokyo 1975).

The case-study method is a new educational model implemented at the Berkeley Case-Study Method Institute. It represents the adaptation to theological education of non-theological modes and models of professional training (e.g. law, business, administration, psychology, social work, etc.) It is basically an inductive and integrative method 16).

This form of educational training starts with a "case" - a cross section or "incident" of reality, and through group discussion, in class-rooms, laboratories, is used by itself, or in connection with other cases, as the basis for constructing general principles or formulating various possible general strategies or courses of action.

7. The "group study" method, applicable also to theological training, is developed and practised at the Aarhus Ecumenical Centre, at the Berkeley Theological Centre and the Gurukul College, Madras. They organise leisure time gatherings for students, youth and lay people to dialogue on essential topics. They also provide consultive services and training courses.

In the Hyderabad Theological College survey and study methods are taught to students gathering data on Christian and other religious communities related to social, political, educational, economic and religious needs and resources.

8. The different methods of disciplines related to interdisciplinary exchange programmes/foreign exchange programmes of personnel are all preparing for different forms of ministry for the whole people of God according to the gifts and talents of the candidates.

As pointed out already at the Madras Consultation, the student must be prepared for a prophetic ministry; I would add that he should equally be trained for the ministry of "Priesthood of all Believers" to fully meet the challenges of his prophetic call in theological education.

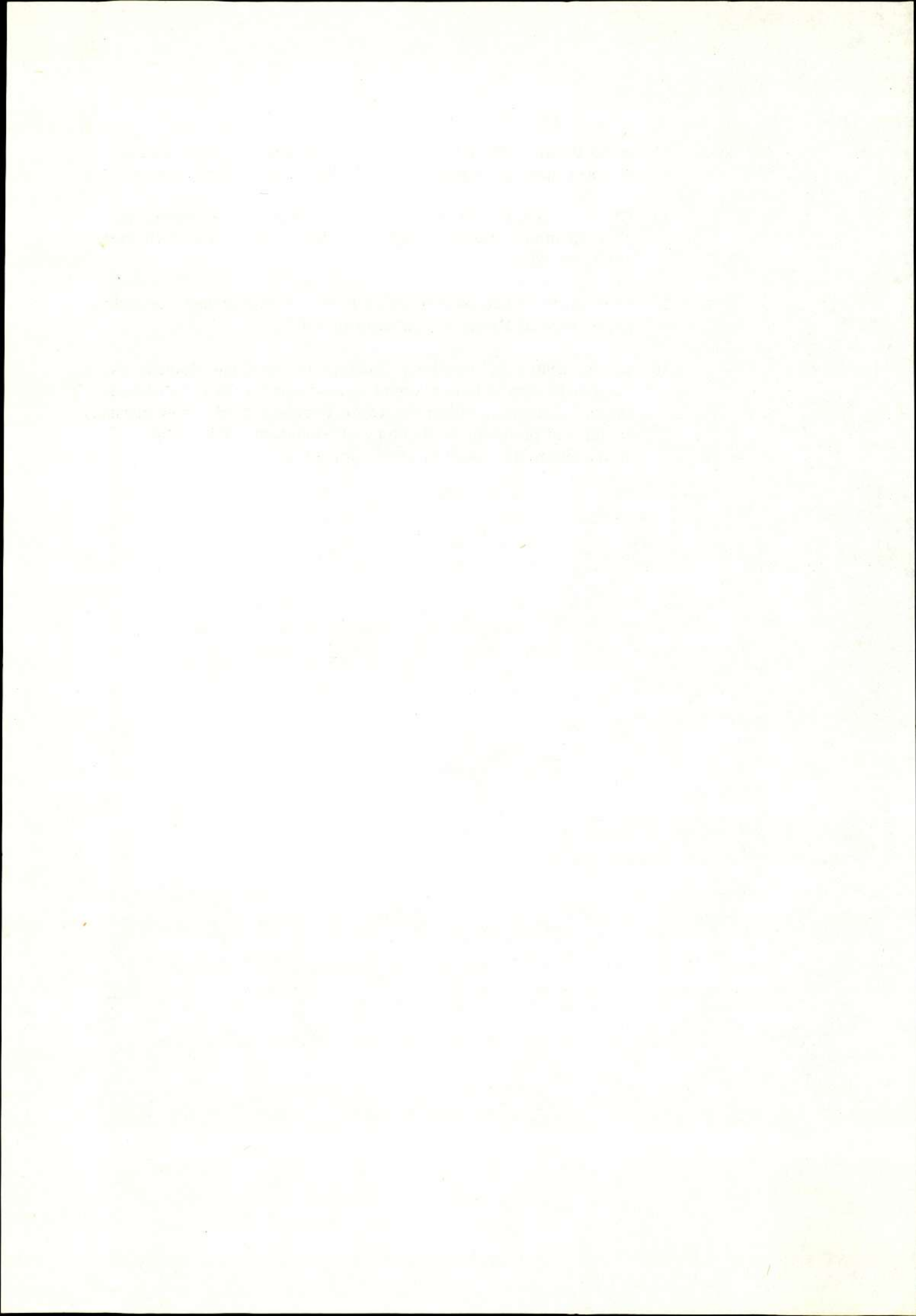
Teaching methods should focus on achieving in the student a sound balance between well integrated knowledge and spiritual maturity and they should stimulate critical and creative thinking, thereby enabling him/her to analyse own experiences in the light of God's revelation in the Scriptures. Here Martin Luther's three rules for theological education fully apply : "oratio, meditatio, tentatio".

ANNOTATIONS

1. Cf. Albert Greiner, Unser Reformatorisches Erbe in der Theologischen Ausbildung, paper at Warsaw's Consultation 1974.
2. Andrew Hsiao, Ecumenical Co-operation and Financial Independence in Theological Education, a case study on Chinese Seminaries in Hong Kong, paper read at Bossey's International Consultation 1975.
3. Herbert M. Zorn, Viability in Context, The Theological seminary in the Third World - seedbed or sheltered garden? London 1975, p.v.

4. Hsiao, *ibid.*
5. Zorn, pp. 14-25
6. J.B.M. Kiwovele, Critical and Self-Critical Awareness of the interrelationship between Theological Education and the Social, Political and Economic Environment, paper read at Bossey's International Consultation 1975; cf. G. Nagy, *Theologie der Diakonie - Ausbildung und zum Dienst der Kirche in einer saekularisierten Gesellschaft*, paper read at Brazil's Consultation 1972.
7. The Church and the City, Training for Urban Ministry in Africa, a Report on the Interdisciplinary Seminar on Urban and Industrial Concerns in Africa, 1975; cf. G. Eveling, *Studium der Theologie - Eine enzyklopaedische Orientierung*, J.C.B. Mohr (Paul Siebeck), (Uni-Taschenbuecher 446), Tuebingen 1975, pp. 166-167.
8. S. Meincke, *Perspektiven pfarraemtlicher Taetigkeit im Latin Amerika von Heute und Morgen*, paper read at Brazil's Consultation 1972.
9. The advantages of Theological Education by Extension were experienced by the Mekane Yesu Seminar in Ethiopia, paper read by Teklehaimanot Woldeyiorgis at Addis Ababa's Consultation 1975; and the Augsburg Seminary in Mexico, paper read by R. Hoeferkamp, *Ist es erforderlich, dass alle Pfarrer eine gruendliche theologisch - wissenschaftliche Ausbildung genossen haben?* Brazil's Consultation 1972, as well as the Lutheran Church in the Philippines, cf. *Handbook of Theological Education by Extension*, Manila 1973, pp. 3-4.
10. Cf. F. Ross Kinsler, *Extension : An Alternative Model for Theological Education*, in : *Learning in Context*, TEF, London 1973, pp. 27.49.
11. Cf. Trutz Rendtorff-Eduard Lohse, *Kirchenleitung und wissenschaftliche Theologie, Theologische Existenz Heute*, Nr. 179, Chr. Kaiser Verlag, Muenchen 1974, pp. 60-62. Cf. Ivar Asheim, *Grundfrage der Pfarrausbildung Heute*, paper read at Warsaw's Consultation 1974.
12. P. Hoffman, *The Problem of a Paid Ministry in a self-reliant Church in a Socialist Society*, paper read at Addis Ababa's Consultation 1975.

13. Arno Dreher, Brazil - Theological Education by Extension, an interview, in *Lutheran World*, Vol. 22, 4, 1975. pp. 334-336.
14. Cf. L. Vischer, The ministry and a secular occupation, in: *New Forms of Ministry*, Edited by David M. Paton, Edinburgh, 1965, pp. 36-54.
15. Karl Hertz, *Neue Methodologie in der theologischen Ausbildung*, paper read at Brazil's Consultation 1972.
16. Cf. K. Bridston, Teaching Theology by the Case Method, paper read at Bossey's International Consultation 1975 (= in : *Theological Education within the whole People of God - New methods, forms and functions in theological education* - Edited by A.A. Sitompul, Geneva, 1976, pp. 14-19).



IV. FINDINGS AND RECOMMENDATIONS

P R E F A C E

A Consultation on Theological Education and Training for Witness and Service in Asia was held in Manila, Philippines, 21-24 October 1976. The Consultation was convened under the auspices of the Asia Program for Advanced Studies (APAS) of the Lutheran World Federation, the Department of Church Cooperation, Asia Secretary and the Department of Studies, Theological Education Office. The Lutheran Church in the Philippines served as host church. The participants were theological educators, theological students, and leaders of the Lutheran churches of North and Southeast Asia. Five study papers provided stimulation and direction for group discussion on various aspects of theological education in the Asian context. The following reports and recommendations reflect the current concerns and needs of the Lutheran Churches in Asia as they train their people for their common task of witness and service.

We are very grateful to the LWF for organizing this inspiring Consultation, but also to all who helped to make it a success. It is our hope and prayer to God that we will use this Consultation and its proceedings to promote the important work of theological education in Asia.

LUTHERAN CONTRIBUTIONS IN ASIA IN ECUMENICAL CONTEXT

- I. The group gave careful consideration to the paper submitted by Dr. Yoshiro Ishida on Lutheran Contributions in Asia in Ecumenical Context.
- II. The following major aspects of the paper are especially helpful as we participate in God's mission in our several churches and countries.
 1. We are all confronted by the overwhelming issues of identity, relevance and commitment.
 2. We acknowledge gratefully the historical reality that the saving message of the Gospel of Jesus Christ was brought to our countries and peoples. In this process a denominational transplantation of the church took place and so we received our Lutheran identity. This, too, we accept gratefully. However, regardless of whether we are institutionally linked with an ecumenical body or not, we believe that through Word and Sacrament the One, Holy, Catholic Church of Jesus Christ is present, though hidden, in our Lutheran Churches, and so we are actually part of the one, ecumenical church. In our engagement in God's mission, we must never cease to strive for the visible manifestation of that una sancta. In the sense we do not see our Lutheran identity as per se a counterpart to all that is truly ecumenical.
 3. As we consider our task in God's mission today, we find our Lutheran identity in tension between the responsibility for common Christian witness, and faithfulness to our denominational heritage.
 4. We believe that this tension can be turned to fruitful use in our task of Christian mission, if we consider ourselves not as mere custodians of our Lutheran heritage, but rather as its evangelical thrust; not as those who lose themselves in a rigid, legalistic confessionalism, but rather as those who are constantly challenged to translate that historical heritage of the past into a dynamic confessionality and living witness which proclaims powerfully the Good News of the Gospel of Jesus Christ to the world in which we live.
 5. Such an understanding of our Lutheran identity will naturally lead to the proper relevance of our Christian witness, in the Asian context.

6. We consider that a most useful contribution we can make to such relevant witness is the distinction and interaction between law and gospel.
7. This distinction and interaction reminds us that God confronts us not only through the gospel, but also through the law, that our engagement in mission is both spiritual and physical, sacred and secular; that all people and all areas of their lives are under the law, under the "principle and operation of order in the world" which God has created, and so they are continually confronted by the God who acts.
8. We are called to share with our people this message of the law, as well as the good news of the gospel. In such communication we cannot escape raising the ultimate question of God's answer in Jesus Christ to man's ultimate questions.
9. Through the law we communicate God's acts universally, socially and immediately and we joyfully share in all humanitarian movements and undertakings which seek social betterment. But we may never forget that as Christians we owe the world the distinctive message of the Gospel of forgiveness of sins and of reconciliation with God.
10. Relevance will further require of us that we continually seek to express our Christian message and faith in terms of our local, particular reality. God's question, "where is your brother?", is always with us.
11. For our own situation this will mean that we express our Lutheran confessionality in terms of the critical Asian principle as a frame of reference, namely as a situational principle, as a hermeneutical principle, as a missiological principle, and as an educational principle.
12. Our commitment to Christian mission in Asia will follow as a matter of course, from our sense of identity and our efforts for relevance.
13. This sense of commitment will encourage a self-reliance which explores avenues of inter-church participation, which stresses local responsibility in a global dimension, which seeks qualitative and also numerical growth, and which knows that ultimately our reliance is on Jesus Christ under the guidance of the Holy Spirit, and that we are not always to be the concern of others, but rather to be concerned for others, wherever they may be.

III. Some Practical Proposals

14. Arising out of this threefold concern for identity, relevance and commitment, we submit the following proposals to the LWF. We are agreed that consideration and implementation of them will greatly help us all as we seek to make our Lutheran contribution in Asia in ecumenical context :
- a) Luther studies should be encouraged both in theological education programmes, including research, and in parish education programmes, also in the catechetical instruction of the laity.
 - b) Theological teachers in each of our countries should be trained in Luther studies; an exchange of such teachers should be envisaged.
 - c) If area seminars are conducted, aspects of Luther studies should be included.
 - d) Material for Luther studies should be produced by Asian writers, translations of Luther's Small Catechism are necessary, and guidelines for the writing of study materials, including text books, should be laid down.
 - e) Teams of writers should be sponsored to prepare in general outline material which seeks to interpret the Lutheran heritage for the Asian context and which could then be developed by local writers for their own situation.
 - f) Devotional materials for use in our several churches are an urgent necessity.
 - g) A study on the doctrine of the Holy Spirit, suitable for our several contexts, is equally necessary.
 - h) Studies on evangelism and church growth from the angle of Lutheran theology are necessary.
 - i) Asian theological students, seeking scholarships from the LWF for advanced studies, should be encouraged to apply also for the area of Systematic Theology.

IV. Practical Proposals Arising From Discussion in Plenary

We are agreed that there is urgent need for Luther studies in our several Asian countries. Very many of us are anxious to study Luther, and beyond that, to get a closer acquaintance with the Confessions in the Book of Concord. So far, the writings of Luther are generally available to us only in the English and German languages. Some of his major works should, for example, be translated into several languages. We believe that great stimulus and blessing for our pastors and laymen, and for our work in the parishes, would arise from such studies.

These studies would produce also the most necessary critical self-analysis in regard to our understanding of our Lutheran identity. In many cases this has been moulded by the theology of 17th century Orthodoxy. We need to get back beyond it to Luther himself.

In urging the need for such Luther studies, we desire to emphasize that we are by no means merely interested in abstract research or historical knowledge. On the contrary, we are all of us anxious to discover for ourselves what Luther has to say to us in our several countries in Asia, today and make that fruitful for our work at the grass-roots level, e.g. vocation, priesthood of all believers, law and gospel, social problems.

Naturally, we realize that beyond the more immediate application of our Luther studies to our work in the parish ministry, we owe it to our sister churches in the wider ecumenical context to discuss and study together with them the insights and stimulus we have gained from these studies. In this way we believe that we could make a valuable contribution in the ecumenical context.

Such ecumenical contribution should not overlook the strong Evangelical movements in Asia. We consider that Luther could be an important bridge between the two wings of the ecumenical movement. In order to achieve all these objectives we suggest the following possibilities to the LWF for consideration :

An Asian Study Conference of Lutheran theologians in which we explore one basic theme of Luther's theology and consider how we might apply it to our local situation. Exchange of personnel between Asia and Africa so that we may learn from each other and share with one another our insights gained from Luther studies.

We miss mention of the contributions of Asian scholars in the English and German Luther study bibliographies. We suggest that Professor Tokuzen of the Japan Theological Seminary in Tokyo might undertake to compile such a bibliography and that his offer to list for this purpose Asian writers who write on Luther for the Asian context, be gratefully accepted.

We note that some of our Asian writers have difficulties in finding a publisher for their Lutheran theological work and we desire to encourage them to approach the Asia desk of the DCC of the LWF for help and support.

Finally, we remind ourselves that the ultimate thrust of our desire to study Luther and to make Lutheran theology fruitful for ourselves and our sister churches is not the expansion or establishment of the Lutheran Church as such, but the proclamation of the saving gospel of Jesus Christ.

THE CHURCH PREPARES FOR THE FUTURE
THROUGH THEOLOGICAL EDUCATION

I. Summary of Discussion

1. The group affirmed in particular Dr. McAmis' vision of future trends in theological education :
 - "1. Theological education will be more responsive
 - a) to the needs of the local church.
 - b) to the needs of the community, applying Word to world.
 - c) to equipping of laity for involvement.
 2. Theological education will develop new structures
 - a) in resident seminaries.
 - b) in extension programs.
 - c) in ecumenical cooperation.
 3. Theological education will develop new methods
 - a) Complement classroom with practical experience.
 - b) Programmed instruction materials with electronic media.
 - c) Practical courses for local congregations".
2. Theological education, although it can be understood in the broad sense to refer to the education of all Christians, is generally understood to mean the training of pastors. Such training needs to be relevant (contextual) but also truly scholarly (Biblical) without overemphasizing either aspect. It must be remembered that the Word of God is truly preeminent and must not be eclipsed in human thinking by cultural considerations in the pursuit for relevance.
3. Theological education in Asia today must take into consideration the various forms of ministry evolving in our churches today. In churches such as those in Indonesia, Malaysia and Singapore, and the Philippines there are "deacons" or "congregational leaders" (the terms vary) who serve in various ministries in their congregations without salary. In Japan and Hong Kong, however, almost every congregation has a salaried pastor.

4. While we see the need for training church leaders, we recognize also the need to train the trainers of church leaders, i. e. to help theological professors and other teachers to know how best to teach and communicate their insights.
5. A growing need in our churches is for continuing education for pastors. Most of our churches have little if any experience in this area so far, but some churches (such as in Japan) are developing programmes and materials.
6. Training for rural ministry (especially in Indonesia and the Philippines) needs more attention in our seminaries.
7. It is apparent to us that there are a number of people in the various churches working simultaneously in the area of developing training materials for formal and non-formal theological education. As a result, there undoubtedly is much overlapping and duplication of effort; and smaller churches especially do not have the resources to provide such materials. (See Recommendation # 3 below).
8. Cooperative theological education seems a practical way to face the economic and manpower problems faced by our churches. We believe the research should be done on ways and means of participating in ecumenical theological faculties. We think that our Lutheran witness can be maintained in such settings by taking the necessary steps to maintain our identity in such settings.

II. Recommendations to the Plenary

1. Concerning urban and rural ministries, we recommend
 - a) that interdisciplinary studies be set up in certain Asian seminaries,
 - b) that the LWF/DS be asked to locate materials and programmes in the urban and rural ministries in other parts of the world and that such information be published for all concerned churches and seminaries to use,
 - c) that our own churches and seminaries share what they are now doing to train people for and carry our rural and urban ministries.

2. We feel that training students in the development of healthy spiritual habits has been neglected too much in theological education, and we hope that we can find better ways to train theological students in personal and corporate devotional life, concentrating on the development of a disciplined devotional life.
3. Because our churches are developing different forms of ministry and need training materials for these different forms, and because we recognize that many people in the various churches are working on such materials, we suggest that the Lutheran Churches in Asia pool our resources by forming a working group of people involved in preparing materials for theological education, especially non-formal theological education materials. We hope that such a working group (or task force) can jointly prepare needed materials for use by all the churches who need them.
4. We feel that it would be helpful if our Asian churches used a common set of pericopes. We could share exegetical and homilectical materials on these pericopes. We suggest that Lutheran church teachers consider this as we move into closer cooperation on the mission development of the Church in Asia.

III. Notes on the Plenary Discussion

1. Dr. Ishida noted that in the WCC the term "theological education" is defined as "training for church leaders", thus involving both clergy and laity.
2. It was pointed out that theological professors also need continuing education, and appropriate sabbaticals should be given but often are not at present.
3. It was suggested that Asian Culture, China and Islamic studies be included in interdisciplinary courses.
4. Training for leadership among women should also be given.

Question : Since most churches have already adopted sets of pericopes for the next few years, what specifically is the group suggesting in recommendation # 4 ?

Answer : We are simply asking the church leaders to consider this as a unifying and helpful aspect of closer cooperation in developing mission. No specific date has been suggested. It was suggested that the leaders might consider the ecumenical three-year cycle of pericopes adopted in many western churches in recent years.

SELF-RELIANCE IN THEOLOGICAL EDUCATION (S-R)

- I. What may be considered the Biblical Basis for discussion of S-R? The consultation was referred to a LWF paper on this topic written by an Ethiopian NT scholar. The paper expounds 2Co8f, the collection apostle Paul is taking to Jerusalem. Beside this Mt 10, the sending of the disciples was mentioned. We also considered Deut. 18:1-5 (cp. Nu 18:20) which prescribes for the Levites who is to serve God, but n cannot own land.

In our opinion these passages describe an expression of stewardship of the faithful. But they also indicate that those who are thus supported are responsible to and ultimately rely only on God Himself.

In our view S-R thus does not imply just monetary matters, but includes theological, mental and ethical aspects as well. All of these manifest themselves in concrete matters. It was emphasized that S-R should be understood in the frame-work of the Church una sancta - though this consultation focused more specifically on theological education.

- II. General practical implications were discussed and may be summarized as follows :

1. The Indonesian "berdikari", "stand on one's own feet (for S-R)", indicates, "do not wait for support; start on what you have". This implies that we should start immediately, to be self-reliant as soon as possible.
2. The struggle of Japanese churches to free themselves from control by Mission Boards, and problems of several Asian churches in this respect raised once more the topic "Moratorium". We were referred to Dr. Ishida's request for inter-church participation" as a more constructive solution. The general idea being to decrease financial, theological and administrative dependency without breaking off of relations with western Mission and Church Boards.
3. Several examples of successfully operating inter-denominational seminaries were mentioned : Indonesia, Papua New Guinea and Hong Kong, as well as prospects of corresponding arrangements in the Philippines, but also the problems of Trinity College in Singapore were considered.

4. However, some strongly felt that the problem of Lutheran confessional identity should be carefully considered. Therefore co-operation with non-Lutheran groups could only be envisaged as an eventual goal, but not for an initial step in actual or planned ventures.

III. Concrete Proposals and Recommendations

A. Principles of Theological Education - Suggestions to Churches

1. Theological education must be recognized as an integral and indispensable part of faith, life and work of the church. The training of more and better leadership; both clergy and laity, is crucial to the growth of the church.
2. The churches must accept the challenge that theological education is basically their own responsibility. Dependence on foreign resources may not weaken the program as such, but is likely to deny to the church the kind of theological education it really needs. Although this does not mean that support must be confined to local contributions it certainly emphasizes the challenge to explore in a responsible manner all possible avenues of fund raising. But we must stress that no funds, whether local or foreign, should be accepted if they are likely in any manner to violate the principle of S-R, or to weaken the specific theological education program which the church needs.
3. One way to show and realize local support is to give it priority in every aspect of the church's work and activities, including the budget. The latter should regularly include funds for this purpose - whether big or small. Church members should be encouraged to include theological education in their regular contributions to church work. Very important is that the church leaders should constantly communicate to church members the importance of theological education and their responsibility in it.
4. Many problems in S-R arise from the fact that churches operate theological education programs that were imported from the west. In contrast we have to realize how important it is that theological education has to be suited to the socio-political and cultural situation of the area concerned.

Therefore churches have to search for a theological education which is relevant to them and at the same time is also financially viable. It will be necessary to consider various models, such as resident and non-resident, formal and non-formal set-ups. Most likely some combination of several modes of operation will be needed to meet the needs of students.

B. Suggestions to Theological Schools

1. Utilizing an idea of Dr. Ishida we have to describe the necessary attitude as S-R in actu. The Seminary has to take concrete action to achieve partial S-R in the form of decreased financial dependence. Total dependence on either mission or church results in lack of initiative, creativity and freedom. Without these neither an indigenous nor a good quality theological education can be developed.
2. The most attractive demonstration of viability is a relevant and realistic program. It alone is likely to convince church and mission leaders and to solicit their support. As indicated in the above (A.4) such a program must be planned to suit the particular socio-political situation of the area and the cultural setting of the community. Thus it will be relevant. It will be responsible if it considers the needs of the church, and it will be realistic if it is geared to local resources mainly.
3. Hence it is necessary to curtail expenses. The church members will not listen to the plea for support if the seminary spends money irresponsibly.
4. If partial financial independence of the seminary is to be achieved we will have to explore new sources of income. One important aspect of these is the introduction of fees for tuition and board. They are very advisable for both, financial and pedagogic reasons. Besides this it should be considered to offer the voluntary service of students and staff, both to save money and also to earn for the seminary. Renting of unused buildings and other property. Publication of articles and books by students and professors, etc.

5. To achieve S-R and also to strengthen the Lutheran contribution in the Church una sancta it is strongly recommended to consider cooperation with other schools, Lutheran and/or ecumenical. First steps may consist of sharing facilities, such as libraries joint publication of articles and books, sharing of faculty, and/or faculty exchange. Offering joint programs and other activities - all of these may result in large savings. But beyond this we should seriously consider the formation of "Clusters" or "Federated Seminaries" together with ecumenical institutions wherever this is possible and advisable.
6. One of the major contributions to S-R is Public Relations (cp above A, 3). Not only church leadership, but primarily the seminary itself has to keep in touch with the church(es). Full communication and the involvement of the seminary in the life and work of the church will help greatly in arousing the interest and the support of the church members. Beside this correspondence with official bodies in church and mission, distribution of publications, such as annual catalogues, news bulletins, theological journals, etc. Through these also standards and views prevailing in the seminary will be better appreciated.

C. Suggestions to Mission Boards

1. Up till very recently most theological education programs operated in Asian churches were introduced and taught by missionaries. We consider this to be one reason why mission bodies still have the responsibility to assist these churches in their efforts for S-R.
2. Priority must be given to theological education because it is evident that the training of more and better national leaders for the churches is one of their prime needs. Mission bodies can give no greater help than in helping to accomplish this task. Such priority must of needs be reflected in the budget of Mission Boards.
3. It seems still necessary to stress that financial assistance does not imply policy control. The Mission Boards have to respect local views.

Only the local church can be responsible for its theological education policy, its style, programs, areas of operation - even though these may at times not agree with the views taken by the Mission Boards.

4. Assistance must be responsible which means that they should endeavour to understand, encourage and support any viable effort toward S-R. One way of doing this may be to provide "know-how", assist in establishing endowment funds, establish "chairs". Such assistance should not be given in the self-interest of the mission, so as to get off the hook as soon as possible, but in the interest of the churches. Contributions of these or similar kind must be suited to meet the actual need of the churches concerned.
5. Mission Boards have to accept the spirit of interdependence : theological education in Asia is not the sole responsibility of either the mission or the churches. Rather it is the responsibility of both.
6. The success of theological education in Asia depends not only on finance, but on a great number of factors : the work of national faculty members, the efforts of students, the cooperation of local governments and communities, the influence of indigenous culture and custom, etc. Finance, no matter how crucial should be regarded as only one of many factors. Thus financial assistance from churches in more affluent countries should be provided in the spirit of interdependence.

METHODOLOGICAL RESEARCH IN THEOLOGY

I. Discussion of Address

The discussion of the Group focused first on the meaning of "culture", especially in the light of Dr. Anza Lema's division of culture into three interrelated areas (that is, the system of religious and moral values, the organization of common life, and the means of communication and expression) . The participants found this three-way division a helpful tool for thinking about their own culture and for discussing ways in which Christianity has penetrated, or failed to penetrate, their culture.

The discussion also brought out that this understanding of culture is helpful when we talk about indigenization. In sociological terms the first area (religious and moral values) is most difficult to change. However, when people accept the Gospel they make a radical change in regard to their fundamental beliefs but often do so without the other areas of their culture being affected to the same extent. Indigenization then becomes a process of penetrating the social institutions and the means of communication so that Christianity becomes fully rooted in the culture.

II. Case Study Method

The group next turned to the "case study" method for research. Under Dr. Lema's guidance a method for researching a social problem was outlined, using for an example a study of the root causes for the increase in divorce among both Christians and non-Christians as they move from rural to urban areas. The main steps of the method are as follows :

- a. State the problem in clear terms.
- b. Describe the goal to be achieved.
- c. Decide upon the basic method of research.
(Participatory research was chosen for this discussion) .
 - 1) Select someone to direct the research.
 - 2) Plan the method in detail.
 - 3) Choose a team of assistants from the community involved.
 - 4) Design the questionnaire (leader and team together) .

- d. Interpret the collected data.
- e. Use the results in forming a solution.

It was emphasized that the tools of social science are necessary for this kind of research, but that the task of interpretation must not be left to the social scientist alone. At the level of interpretation the role of the theologian in relating the Christian faith to the problem is essential.

III. Recommendations

1. We encourage churches and seminaries to acquaint pastors and theological students with the value of social science tools for meeting problems in the church and the community. Specifically, training in basic social research techniques should be made a part of seminary curricula and of continuing education programs for pastors.
2. We encourage the use of APAS resources for researching problems relating to church and society in any given locale. Research results (field reports, theses, etc.) of general interest should be shared with the churches via the APAS directors.
3. We further encourage the use of the APAS structure for conducting local and regional workshops on the use of social science research methods for helping pastors analyze problems and develop responses by the church. A workshop to initiate a study of research methods is urgently needed.

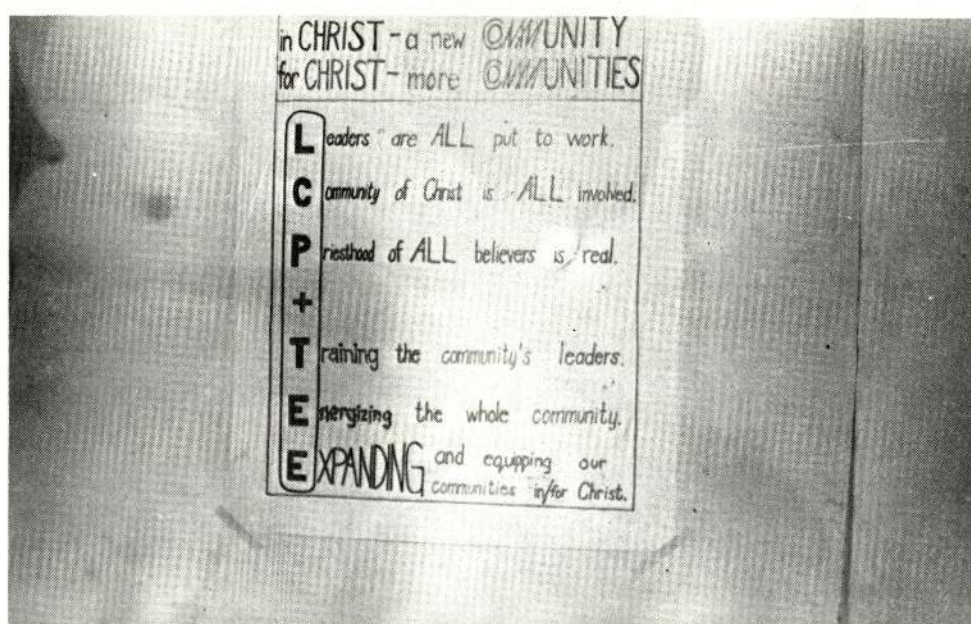
NON-RESIDENTIAL AND CONTINUING THEOLOGICAL EDUCATION

A. Target	Prepare Church Workers	In-Service Training for Church Workers	Lay Workers	Lay Leaders	Interested Christians
B. Requirements:					
1) Basic Theology	/		/	/	/
2) Advance	/		/		
3) Preaching	/	/	/	/	
4) Teaching	/	/	/		
5) Administration	/	/			
6) Independent Studies	/	/	/	/	/
7) Clinical Pastoral Education	/	/			
8) Special Ministries (Evangelism Christian Education School up-lift)		/	/	/	
9) Critical Reflections		/			/
C. Resources					
Recommended	1) APAS	1) Gurukul	1) APAS	1) APAS	1) APAS
	2) LCP-TEE	a) 3 weeks In-Service Training For Pastors, Women	2) Special Seminary courses (Gurukul)	2) Pastors with TEE	2) Pastors with TEE
	3) LCHKS-Concordia			3) Lay Training	3) Project
	4) ATE-TEE			Central library	Philippine
	5) Gurukul College	b) Master of Ministry Program	3) TEE materials	4) LBW Nommensen	correspondent
	6) LBW Nommensen University	c) Parish Renewal Program		University	course
		d) 1-mo. Lutheran Studies			

	Paper Church Workers	In-Service Training for Church Workers	Lay Workers	Lay Leaders	Interested Christians
	7) Clinical Pastoral Education in: a) Manila b) Singapore - Malaysia c) India	2) Parish advance material 3) Christian Training Institute 4) Self-Evaluation Test 5) Secular Training Institute 6) APAS 7) LBW-Nommensen University		5) Gurukul: a) Parish Renewal program b) Workshops	4) Lay Training Central library 5) Gurukul TAFTEE
D. Needs :	1) Share-information divided responsibility	1) Directory of Courses and materials	1) Share informa- tions	1) Workshops in Teaching, Eva- ngelism, etc.	1) Workshop on a) house groups b) professional groups
Recommended	2) NRCTE periodical	2) Scholarship for courses	2) Scholarship for courses	2) Share Sunday School & Bible Study Materials	2) Use of Mass-Media 3) Lay devotional books
	3) LWF desk for NRCTE Asian conference on NRCTE			3) Scholarship for training programs	
	4) Education Advice and Training				

LCP + TEE CURRICULUM			
DOCTRINE	HISTORY	BIBLE	PRACTICAL
1 1-1 Ministry in the Church (Tag, Ilo, Ceb.) 1-2 Introduction to Theology and Scripture	1-1 Church History (Acts 1:6-8)	1-1 Biblical Interpretation 1-2 New Testament Intro- duction (Tag, Ilo, Ceb.) 1-3 Life of Christ	1-1 Sermon Preparation I (Tag, Ilo.) 1-2 Christian Communi- cation 1-3 Reading with Under- standing
2 2-1 God, Creation, and History 2-2 Anthropology and Christology	2-1 Church History (from AD through the Reformation) 2-2 Roman Catholicism in the Philippines	2-1 Kingdom of God 2-2 History of Israel 2-3 Old Testament Introduction	2-1 Leadership in a con- gregation 2-2 Worship-Liturgics 2-3 Evangelism
3 3-1 The Kingdom of God 3-2 Love and Grace 3-3 Cross and the Mission of the Church	3-1 The Philippine Church Today 3-2 World Religions	3-1 Acts 3-2 Epistles 3-3 Hebrews	3-1 Teaching 3-2 Christian Family
4 4-1 Christian Ethics 4-2 Order in the Holy Church	4-1 History of World Lutheranism 4-2 Toward a Philippine Theology	4-1 Old Testament 4-2 Isaiah 4-3 Psalms	4-1 Sermon Preparation II 4-2 Counselling

Theological Education by Extension
in
The Lutheran Church in the Philippines





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Sharing of Experiences
in good fellowship

VI.

APPENDIX



THE TASKS OF CHRIST'S NEW COMMUNITY IN ASIA *

(Rev. Thomas P. Batong)

I. Setting : The Asian Context

Asia as the setting of this consultation, and particularly the Philippines, gives it a meaningful manifestation of the context of the rationale for our presence these next few days. The LWF through its Dept. Of Church Cooperation has brought to focus in this consultation's theme the issues that are being discussed today in many circles. It is then a matter of not only a task but of responsibility for Lutherans to participate in attempting to discover Asian potentials for ministry and mission.

The title of this paper says something about the "new community", although in this country today we like to call it the "new society" (in Tagalog, Ang Bagong Lipunan). Let me hasten to say that the new community we are dealing with in this meeting is predicated by Christ, not just descriptive of, but in fact the essence of this new community. For it is only in Christ and through Christ that we are coming to participate in this historic sharing and fellowship. It is indeed a great privilege and honor to address this body- composed of leaders in your respective churches this part of the world.

Although the context of why we are here in Asian in scope, we must have to admit that national identities will prevail. It is oversimplifying it to say there is the Asian identity, the Asian mind, culture, etc. Let us stress at the outset that whenever gathering like this occurs, there is a feeling of homogeneity, a feeling that our oneness in this geographic location is real. On the other hand, there is the reality of being Korean, Malaysian, Chinese, etc. This we cannot avoid. We can go back to our own countries, and that national identity sometimes fades. We become regionalistic, tribalistic, and then begin to feel the reality of not being Asian anymore. Once we are in our own country, we begin to identify closely with our local communities and regions. Another paradox is beyond our own tribe, region, nation, and sub-continental region, we are part of a world-wide community. But my point here is that we must have to admit the plurality and diversity of our cultural back-grounds. Through this diversity though, there is richness in our being one with the Lord Jesus Christ.

* A paper prepared for North East - South East Asia Lutheran Church Leaders Consultation in Manila, Philippines, October 18-20, 1976.

What I am trying to present here is to define our own context. By emphasizing our Asian-ness, the tendency may be towards isolationism. But I am sure this is not the case- for it is a valid distinction to make. By doing so, we may uncover or discover those things innate in Asia. Somehow the potentialities of resources in Asia have not been utilized neither discovered. It is then our task as church leaders to reflect upon our own situations and find out if there are untapped resources that will aid in a meaningful and fruitful ministry. It cannot be denied that there are truly Asian systems, values, even native arts and music- that too often have been neglected and unused. These are all parts of that Asian identity. They are parts of our history, they are the essence of what is our make-up.

Let me outline a few propositions that I believe will guide our discussions.

1. There is always a setting for our tasks. We consider first the setting in the village, barrio, barangay or any rural community. Social scientists have identified that a large majority of the population live in these areas. But why specifically do we mention the rural setting first? By and large our people are still geographically and culturally oriented to that kind of lifestyle. Sometimes the church fails to notice this and there is the tendency to underestimate possibilities and challenges in the village. Something should develop in the rural areas but there is reluctance because of fear that they may not conform to traditional church practices. Urban areas may not have this as big problem as in the villages because most cities anyway are "westernized". Because of the westernization of urban life, the difference may not be that evident. Church practices, systems, language, etc. brought in by missionaries find better acceptance in the cities than in the villages. But even in villages- they had to use whatever is available, and usually they are forms and materials of western origin. It is no wonder that despite translations and using local languages for communication, the depth of understanding is still shallow and often distorted.

Erwin Lueker aptly calls the church as "the church changed in rural area". 1) In most cases, the Church has emerged from the rural area with new dimensions, a different form, and moving faster in mission and in evangelism. One reason of course is that it is in these Asian rural settings that the Church is confronted with explicit demands and must have to find ways and means to be meaningful and relevant if she is to proclaim the Gospel.

It is interesting to note what Dr. Simatupang once said when he addressed the General Committee of the CCA 2) last year, when he expressed that there is a "double wrestling" of Christians. On one hand is the wrestling with the Lord, his commitment and obedience, and then the wrestling on socio-cultural realities. This type of wrestling is more active in the rural setting, but this in a way polishes the level of commitment the Christian has.

2. The Urban Setting - Urbanization is becoming the mark of progress in many countries today. The trend is for people to move from their provincial, village life to get into the "civilized" life of the city. There are job opportunities, and money as a symbol of advancement and wealth has tempted people to seek for it in the cities. But they find themselves alienated by the strange life style and pace of life. The social foundation is different, modern transportation and communication denies them of the opportunities for mutual sharing and dialogue. The rapid rate of population increase complicates it the more causing housing problems, congestion, and the emergence of slum areas. Furthermore, there is the student factor- usually cities are centers for education drawing thousands of students every year. The economic and educational factors attract people and in the process of contacts with other values adopt certain cultural changes.

The church faces the ministry to transients in urban settings. Many of them bring along their traditional practices and beliefs which later on, urban influences are becoming apparent. So while there is exposure to a different worldview because of technology and industrialization, some of the attitudes, religious practices, and other cultural values remain. Generations though that are born into the urban setting find themselves more at ease, and having grown into it tend to dislike provincial life.

With the ever changing realities of urban life, the new community in Christ must always be aware of. For those that have experienced serving and living in urban areas, you can well best describe how it feels to be there, and what challenges are offered. Asia is in this stage where heavy concentration of population are found in the cities. Governments though are trying to solve these problems through population education, environmental control, housing projects, reclamation areas, relocation sites, etc.

and it looks promising. This is another type of setting that Asian churches will wrestle with and be part of it in discovering new approaches to ministry and missions.

3. There are growing communities of different ethnic groups in a given country. This is primarily to the urban setting, but the aspect of internationalism is happening in Asian countries. This is especially true for example in the case of the Chinese who are found virtually in every Asian country. Many of them are taking on citizenship and so not only transients but will stay for good. Intermarriages are happening. But the problem of the local church is how to minister to them. They bring along their cultural heritage, language and other forms of life-style. Somehow there is lacking a sense of mission to these people, or reluctance on account of cultural differences and lack of communication. This is another reality that churches in Asia will have to cooperate with in order to minister to them.
4. Asian churches live within the context of other major religious groups. The Christian community in this region is a very insignificant minority. It maybe difficult to believe how the church can survive, do her ministry and mission work in the midst of such major religions as Islam, Hindu, Buddhism, Taoism and others. Yet the church will have to contend with this reality. Certainly, she must have to continually search for avenues of ministry so that the message of Law and Gospel may reach those neighbors. Some new of ministry maybe devised, but she must ever stand and confess the living Christ. As Arne Sovik said ten years ago, the Church is to testify of Christ to each in his given place and time, his given cultural and historical situation. 3) In some areas it will have to be the presence of animism and tribal religious, and here in the Philippines, the dominance of Roman Catholicism and Islam. These are religious contexts into which the new community in Christ must live by, learn to associate with and continually opening dialogues for mutual understanding and in the interest of missions.

II. Christ's New Community : Their Formation and Growth

1. There is emerging in Asia a new community defined within the sphere of the Gospel of Christ. Discernable is the deep commitment to uphold the new-found faith, to reach out to the un-churched, and the boldness of national churches to stand on their own. There are signs that the nationals in a given Asian setting are becoming more and more aware of their roles in taking over the organizational structures and in many major aspects of leadership roles. In their subscription to the Christian faith, these men and women are becoming conscious of their uniqueness in this vast region of Asia. Cultural identities are maintained but a single thread runs through all of them- their Christian commitment and their Lutheran background- making it possible for them to function and work together for a common mission. Surprising as it may seem, their acceptance of Christ came through western systems, and despite some of the inadequacies and weaknesses, it has bore fruit. This new community is now the people of God, in the affirmation of this one Divine Creator as articulated to us in Holy Scriptures. It is now the Body of Christ surrendering themselves to Christ's call and commission. In this fellowship of oneness, the Holy Spirit has worked and still works through the various people and ministries that are established.
2. Christ's new community in Asia that has emerged through the framework of a Lutheran tradition is now re-shaping herself. There is the attempt to be free from enslavement to some of the non-Asian systems and forms that are not functional anymore. There is now more courage to take upon herself to launch an Asian missionary endeavour. Lutheran churches in Asia are now moving in the direction of discovering what it takes to plant and have the Gospel rooted in Asian soil. Some form of liberation is happening- that freedom from foreign mission boards to dictate the shaping of national churches. Mission boards too are learning and maturing a lot- and they must have to stop looking at national churches as objects of missions but become the real and missionary community themselves. 4) National churches are now asserting their roles and expatriate workers should recognize this- showing acceptance and respect to their Asian counter-parts. Most if not all the responsibility for planning, designing, and carrying out missionary objectives should be handled by these national leaders.

Christ's new community then is at a period in history when she must take more of the responsibility and the burden of becoming a dynamic force in translating and interpreting the Christian message to her community and surrounding neighbors. Christ's new community in this part of the world must have that self-determination and to actualize it in self-fulfillment through her struggles and the process of reshaping her own history. She has at her disposal the necessary potential resources capable of creating and accomplishing her mission. This new breed of Christian disciples are not to look up to neither be too dependent on her western counterparts.

III. The Tasks and the Challenges of the New Community

After attempting to define the context of the new community, and then looking at the situation and experiences of this community, we now come to the main part of this paper- the tasks. I have tried to categorize these into five broad areas and under each to state propositions and comment on them.

A. The Educational tasks

1. The process of building up, nurturing, and strengthening must be a primary concern for Christ's new community. It is not enough that churches are established, i.e., a congregation is formed, but their continued development is vital. It is not enough that we get people baptized and confirmed, they have to continually wrestle with God's Word through actual living of those Biblical truths.
2. Growth in the faith takes actual involvement in the congregational and mission activities. Hence the development of activities where members' interests and talents can be utilized. This is the process of training- not just knowing Biblical and catechitecal truths, but implementing them in actual situations in the congregation.
3. The building up of the Body of Christ does not lie in the hands of the clergy alone. The church is to seek the involvement of more and more laymen. Participation of laymen is a must if the church expects to grow. A clergy-centered parish work is begging to get lost.

Lay participation though is not just membership in a committee or board, it is actual teaching and preaching of the Word, whether in church or outside. The "priesthood of all believers" is enjoined to actualize it in keeping with the mandate to be what Christ expects of his people in giving his commission. 5)

4. Christian education in all levels must be maintained and encouraged. It is only through the educative process of the church that people continually commit themselves to the tasks of evangelism, missions, and welfare services. Forms of education will have to emerge from local situations and not to be satisfied with certain traditional systems- even at the risk of breaking away from western identity. 6)
5. The type of educational experience needed should be determined by local groups. If there are national boards, or committees charged with the educational tasks of the church, they should elicit the suggestions, recommendations, or plans of the local groups. One fundamental mistake is to impose ready-made programs to congregations without the benefit of listening to their needs first.
6. At this stage yet, there is need to educate our people, expatriate workers, and mission board officials. A change in image must be created to minimize the colonial taint of the missionary's presence. There are two ways this can be dealt with : on one hand, the national church should recognize that foreign missionaries are instruments (although at times not very good instruments) through which the Lord has entrusted the stewardship of the Gospel. They are struggling to identify themselves with the people, trying all they can to communicate the Gospel except that in the process they commit mistakes and often show their shortcomings. On the other hand, the expatriate workers should recognize that the national church is struggling to stand on her own feet, and in the process make mistakes and also show some shortcomings.

One reason why the emerging national churches are reluctant to perceive foreign missionaries as equal brothers and sisters in the cooperative venture of missions is due to the financial dependence. Correction should be made because some have the mistaken assumption that money is used to control the local or national church. Of course the temptation is there for either side to use it as a bargaining tool for some interests.

Educating mission board officials that have something to do with national church developments is also needed. We cannot blame them if decisions are done without a thorough knowledge of the issues concerned. Many of these officials do not have a slightest idea of what is happening in the field. As a result, officials have difficulty communicating with their missionaries, and likewise nationals are not too aware of this problem due to an organizational structure that prevents access to a situation like that. The national church will have some responsibility to see to it that mission agencies are kept informed of actual mission field happenings. This may perhaps avoid the judgmental attitude of some board officials.

7. Continued dialogue and communication should prevail between national church leaders and mission personnel. Each side must be willing to listen, and that means responding and acting accordingly. This is one area where the new community must initiate to minimize misunderstanding and thus help carry on their respective tasks.

B. The Missiological Task

1. Develop the local, native resources for carrying out the tasks in missions. Aside from local training programs, projects could be initiated to help carry on local ministries. Such projects could be those that are geared towards a search for newness in the proclamation and application of the Gospel. Workshops may be conducted to develop local liturgies that actually meet the needs of the people. Some may cater to the writing and development of hymns and other teaching aids. It is important to emphasize the production of local materials and developing new structures of ministry suited for the cultural milieu of the people.

Innovations and experiments will have to be carried out. Many are trying new things already in their respective areas. These should be encouraged and pursued. It would be tragic if a project or program should fold up just because no moral and financial support is coming.

2. Provide a dialogic atmosphere between the Church and the religious contexts. In places where the majority belongs to non-Christian religions (Islam, Buddhism, Hinduism, Tacism, etc.), a continued mutual trust and respect should prevail

between the Christian community and these people. There must be interest and concern for their religious values, seeking to understand them and willing to accept them as people dedicated to their faith. This is also the observation of Van Leeuwen as cited by Song. 7) The tendency of the Christian community is to be too judgemental and exclusive. As a minority group among these people, creating contacts with them helps alleviate ill-feelings and provide a channel for evangelistic opportunities.

3. Understanding the cultural framework of our people will help give meaning to the Gospel message being presented. This is one way to safeguard against the superficial acceptance of the Gospel, which too often happens. Church statistics show that there are many backsliders and one factor contributing to this could be due to insensitivity to local systems and values in presenting the gospel message. Perhaps a redefinition of that Christian commitment should be an on-going phase of Christian education. There is sometimes doubt as to whether real commitment has taken place. This is manifested by their roles in church and in society. Just one example is in the area of giving or stewardship, and among the mountain tribes of the Philippines, the question is, "Why are the Christians not giving as much now, when formerly as pagans, they could even sacrifice a lot?". Of course we say that is true because they operate on legalism and fear, and as such response is quick. But Christian operating on Christian love as a response to Christ's love- well, it does not seem to create the same spontaneity and dedication. What was the problem?
4. Actualizing and living the Gospel in each particular setting is to be given more attention. This is related to what was mentioned in No. 1 above. The point here is to have people live the Gospel in their day to day life experience. One suspicion why this is not so is the inherited traditional western form of ecclesiology which became the pattern of present Christian expression. What is observable is that to many people, Christian experience is the Sunday to Sunday liturgical exercise so that emphasis is on form rather than content. A different emphasis on worship must be articulated to conform with cultural expectations. Somehow liturgical forms must give way to new forms and style, seasonal patterns followed instead of the traditional liturgical year only, or develop learning and worship materials which gives importance to the life cycle of man.

In this connection, urban settings may have to re-design some programs or create new ones if existing programs do not seem to work. Rural work must ask if there is a way to "de-church" people. The reason for this is due to the wrong concept of Christianity - which is church-building oriented.

5. The missiological task of the Church is at stake. In these days of opposing ideological dogmas and militant religious groups of every shade and color, the Christian witness must stand on its own terms as founded alone in Holy Scriptures. Among priorities will be the role and extent of evangelism efforts. How is evangelism to move in a country engulfed by communism for example. How can the Word penetrate and be experienced by people of other faiths? Mission is not just an extra phase of church activity. It is not even an extension, but the church as a whole is in mission, whether that be in the local congregation, in the surrounding communities, or extending themselves out.

The function of mission is fulfilling that drive and compulsion from the new community in Christ to share that message of reconciliation. If truly the conviction is that Christ is Lord, and that He is the Way, then it follows that members of the new community in Asia must answer that call for service to get into that preaching and teaching responsibilities. The church must fight against that self-centeredness and get out of that shell to become a leaven and a light to the world. A dynamic church can never be satisfied with established practices and traditional forms. She is not one that only guards her faith from corruption, but uses that faith in Christ to accomplish her mission.

6. Christ's new community is to reach out and take upon the responsibility to minister to immigrants and ethnic groups of other nationalities. Resources should be shared in attending to the evangelization of these groups, and one example here is the ministry to the Chinese communities, or refugees that may happen to settle in a particular country.
7. Christ's new community must seek to utilize tested and applicable evangelism methods, and continue to develop other functional systems in order to reach people for Christ. Evangelism workshops and clinics may have to be conducted as a training program. There must be continued search for inventing or designing other methods of mission techniques.

C. The Theological Tasks

1. A theological task is a necessity. By theological here we mean the creation and involvement of Asian-oriented theology, partly mentioned under the missiological tasks. A serious study of the Scriptures and allowing its message to come out through the cultural media is necessary. These are the actual expressions of faith the people live and confess. It is the interpretation of Biblical truths applicable to daily life situations. Much will be expected of Lutheran Christians to share in this important ministry, by example and through the production of resources. We urge theological schools to do some searching for a dynamic theology that touches on the very life experiences of people.
2. Theology is not just the business of theological schools, nor so called theologians. The mistake has been that theological "experts" are supposed to produce a dynamic, living theology. Actually, real theology is enacted and tested in the daily confrontation of life to crisis, situations, problems, etc. The Biblical message that comes through the liturgical acts is challenged by the context of life. Therefore it is correct to say that theology is not a piece of museum exhibit, nor a folder for the archives. Theology must find its humanity in the incarnation of village life or city life, but articulated and expressed in every term possible to confront men of sin and offer him the message of salvation.
3. Theological education of course must continue and even be expanded. New patterns of theological education must gradually be developed in answer to modern trends and situations. Some have had the courage to pursue innovative patterns of training pastors and other church workers, and this should be encouraged. The current examples of TEE and the Hongkong experiment may prove to be some of the more functional system of theological training. Surely there is a lot to learn and unlearn in the pursuit of an ideal training program.

D. The Ecumenical Tasks

1. Lutheran Christians of the new community must realize that they are not alone in claiming responsibility for missions and church growth. Christians of different historic backgrounds have their definite and rightful claims too.

One must recognize that there is the ecumenical dimension of the church's task which must always be considered. She must have a stance that will allow a sharing and continues dialogues with other Christian bodies in an attempt at discovering their common oneness in Christ, sharing weaknesses and strengths as they face the challenges and opportunities for missions.

2. In being ecumenical, caution should be taken into consideration, because in the process one might lose the true identity of the apostolic faith. The danger of compromise may enter into the picture.
3. In keeping with ecumenical relations, the new community in Asia must recognize the agencies at work in her midst which are extending some form of ministry to specific needs and concerns. But involvement will be one of selectivity depending on needs and how it helps in the achievement of goals. In Asia we notice the presence of the ATSSEA, the CCA, National Councils of Churches, Inter-church cooperative ventures, etc. who in many ways are helping discharge important responsibilities.
4. The new community in Asia under the Lutheran tradition do have a vital role to play in ecumenical ministries and studies. Lutherans can employ their theological emphases on the Holy Scriptures, on the Law and Gospel presentation, on the priority of attending to the mission of the Church. They can help safeguard the wrong or over-emphasis of attending to social amelioration, fighting social injustices, or political interference. Although this too is a church concern, it should not overshadow the main task of Gospel proclamation.

E. The Pastoral Task of the New Community

1. Christ's new community in Asia must continue to dispense her pastoral role in her commitment to faithfully proclaim the Word and administer the Sacraments. It is binding upon her to pursue the Reformation emphases of Sola Scriptura, Sola Gratia and Sola Fide.

Her responsibility lies in the fulfillment of people's response to the Word- faith, and how that applies to man's daily life experience. Furthermore, it is a goal of change, from a self-directed, world-oriented life to a life that is committed to the Lordship of God. In other words, the establishment of a restoration of the Creature-Creator relationship 8) through faith in Jesus Christ.

2. Another area in this task is serving as a "brother's keeper", for a real relationship in Christ cannot do away with that responsibility to be pastor to each other. It is a relationship between laymen and laymen, clergy and laymen, clergy and clergy, national workers with expatriate, and on to a broader relationship among national communities. It is a service to a fellowman's needs, whether spiritual or material. 9)
3. The new community in Asia dispensing her role is doing it within the context of political realities and to that end, must discharge her role only in so far as it seeks to help church goals and national goals. As much as possible and as far as it is allowed by that political system, the new community must criticize and stand for what she believes is right but must do it in a concerted effort at correcting anything that hinders and jeopardizes the full development of the human being.
4. Finally, the pastoral task carries with it the responsibility as dispenser of the Office of the Keys. Here is where any healing process takes place for it is in the realm of the forgiven that the new community can march on and fulfill her mission of edification, equipping the saints with the tools for mission, education, worship, and ministry.

Ahead of us are tremendous challenges- and while we have emphasized the contributions of each individual member in this new community, still the leadership of national churches may have to carry the major burden. It is in the hands of national leadership that the tasks we have so far identified can be attained. You have been given the great responsibility of carrying on the on-going as well as the unfinished tasks. But let us remember that in the achievement of all these, it takes people to cooperatively carry them out too. It is the hope that we are not so pre-occupied with doing and trying to accomplish tasks only. Let us try to avoid being called a TOB (task-oriented bastard), but better to be people-oriented. We must consider the elements of human behavior and consider the importance of working relationships.

May God grant each one of you the courage, the determination, the vision, the patience and humility as we return to our own settings and perform those tasks awaiting us.

FOOTNOTES

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